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The conference theme, "We Listen, They Speak," describes the proceedings of the conference at which Native Indians, Eskimos, and Metis were speakers, and the Whiteman listened. The speeches cover such areas as integration, cultural conflict, residential schools, cultural discrimination, social problems, educational needs, curriculum problems, minority group involvement in educational decisions, religious differences, and school dropout problems. Education, integration, assimilation, and problems of modern society are pointed out to be major concerns of the Native people. A conference schedule and summaries are included. (SW)

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NATIONAL
CONFERENCE
ON INDIAN
AND NORTHERN
EDUCATION
SASKATOON
1967

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Edited by

Mrs. Mary Anne LaVallee



ACKNOWLEDGEMENTS

This manuscript is a testimony to the efforts of the Native Speakers who from out of the silent depths of the Ghettoes of Misfortune, the Reservation system and the Land of the Midnight Sun, have had the courage and the conviction to speak their piece. By no means was it an easy nor a simple assignment but with dignity, fortitude and genuine purpose, the Native Speakers had given authentic vindication to the creation of the Conference on Indian and Northern Education.

Who is Father Renaud?

"He is the whole encyclopedia of facts
the creation of a thousand forests is in one acorn
And Egypt, Greece, Rome, Gaul, Britain, America
Lie folded already in the first man." (Emerson)

Father Renaud has worked long and diligently in the native struggle for eventual equality in Education, so much so that he likes to say "I think like an Indian, I feel like an Indian, I am Indian in heart and in spirit".

As an afterthought, perhaps one day he will look like an Indian - a chief that is.

Who is Dr. Howard Adams?

A native son of Canada, he ably co-ordinated and chaired the conference on Indian and Northern Education. His presence and leadership qualities gave moral support and encouragement to the Native Speakers. His "Doctor of Philosophy" degree (Ph.D.) in History speaks for itself. It is an outstanding accomplishment especially for a native born. To those who do not know, a Ph.D. is attained after many years of intensive University study and many, many dollars later. To compliment Dr. Howard Adams on his achievement, this quotation from the works of Henry Wadsworth Longfellow will testify to the hard work and perseverance involved.

"The heights by great men reached and kept
Were not attained by sudden flight
But they, while their companions slept
Were toiling upward in the night."

The role of the "Society for Indian and Northern Education" is zeal and dedication personified, which along with Father Renaud and the Extension Division of the University of Saskatchewan have long envisioned and made into reality,

the goal of a Centennial National Conference on the Education of the Native people of Canada.

The patience of the listening delegates went by no means unnoticed and undeniable, for in their new category of listener, Whiteman made a truly heroic effort to keep quiet.

The hospitality of the management and staff of the Sheraton Cavalier who hosted the Conference on Indian and Northern Education deserves honorable mention, every courtesy, every kindness, every luxury was sincerely appreciated.

FOREWARD

"WE LISTEN", in its total context, as used in this manuscript means WHITEMAN - the only word that encompasses the whole concept of White Supremacy which by social systems, power structures of Church and State, the Politician - the Bureaucrat, the Administrator, the Law-enforcement Officer, the Religious - the Educator - the Society Matron has built up an affluent society by the help of the masses and which over the past one-hundred years has slowly and surely forced the Native Canadian into a prison of circumstance by imposing upon the Indian, the Metis and the Eskimo a foreign way of life and a system of values that has negated and rendered the native way of life inadequate, backward and obsolete.

To totally force a People to change their way of life, their system of values and even the God they worship will indeed produce catastrophic results. To do this a power structure must impose on a People a sudden and total change in the same way that a butterfly is forcefully and prematurely squeezed from its cocoon, stripping it of the essentials it must have for its survival in its own environment and leaving the hapless butterfly weak, helpless and floundering in an alien atmosphere, exposed to the harsh extremes of the elements and making of it in its helplessness a target for birds of prey.

This was done to the Native people who were basically nomads in physique, in heart and in spirit by imposing upon them a settled existence and subjecting them to a rule under an Administration whose first commitment is not to the Native but to administering the Indian Act which is a law concocted especially for Indians. You, the reader, have only to look about you to realize that the objectives of that Act which are to protect the Indians from exploitation by Whiteman, to insure that the treaties are respected and carried out have backfired on the Indian people and become a torment, an enigma and a Waterloo for Indian people. The results of this forced metamorphosis of the Native people are identified today by the term "Transition" and are now before the Canadian public and recognized as a Problem by Governments, Administrators, and Educators.

To help the Indian, the Metis and the Eskimo out of this painful dilemma created for them by the Powers that be, a dilemma that is at once humiliation for the Native, embarrassing for the power structures, for Canada at large and its international image, the Society for Indian and Northern

Education and the Extension Division of the University of Saskatchewan had called a conference on Indian and Northern Education on March 29th and 30th, 1967. This conference was to be their Centennial effort; accordingly the theme "We Listen - They Speak" was adopted by their committee. The Administrators and Educators spoke for the dominant society when they invited Native speakers and pledged themselves to listen.

THEY SPEAK - means the Indian, the Eskimo and the Half-breed, Canada's first Citizens, who for the past one-hundred years have had no alternative but to retreat until they could retreat no further but into themselves. With their backs only a step from eternity and oblivion, the remaining Natives were forced to accept in their own land refuge and amnesty from Whiteman on Whiteman's terms.

Thus it was that the Natives, drastically reduced in numbers, totally subdued and immobilized in heart and spirit, a truly conquered people became Wards of the State and, thus, they were herded into special tracts of land set aside by the Government for them. These lands were called "reservations" and "Villages".

Here segregation and isolation became the order of the day. So much so that Time, Science, Invention and Modern Technology have passed them by. Even today the clink of the industrial business machine is but an echo.

The last one hundred years which have witnessed the growth of our beloved country by leaps and bounds, must also bear witness to the mute evidence presented by a marked deterioration and a moral degeneration of this once proud breed of men who, four hundred and fifty years ago, opened their arms, their hearts, their knowledge and their motherland to Whiteman who was welcomed as a friend - not an intruder.

From behind the unrelenting self-righteous facades of social and power structures built by White Supremacy, fortified by the suffocating confines of prejudice, discrimination, apathy and complacency that are a direct result of social strata, the Centennial feast of our Country has like a shining sun provided the opportunity, the light, the warmth and the cue for the Native people to emerge and speak their piece. Testimonial to this emergence was the Indian pavilion of Expo '67 which gave vividly and realistically the correlation of fact upon fact depicting the true story of the Natives of Canada.

To highlight this new awareness of the Natives of themselves as human beings and as a People, we have also on the centennial scene the resurgence of the native dance and native handicraft which has gained momentum over the last

five years. The "pow-wow" to Whiteman - the uninitiated, means feathers - regalia and colors, beads, sequins, bells and a wild abandon of torso and limbs, but to the Indian, means, poetry in motion, the fine art of the dance in rythm, balance and control, a keen sensitivity and attunement to music, song and mood, an expression and a ritual of pride and respect of self and of culture and obeisance to a higher Power. The native songs tell of happier days that used to be, happier times that have gone the way of the buffalo. They sing of courage, of valor, of achievement in the hunt and war, they extoll a respect and a reverence for animals and birds, they shyly sing of maidens, love and babies. They dance the dance of death, of mourning and sadness and of life after death...

.....All this expression of emotion in answer to the summons of the drum, the call of the tom-tom which through the years of plenty and famine, through the brainwashing and the downgrading of the Indian Nation, has kept alive, now faint and now strong the pulse of the essential Native within the Indian, Eskimo and the Half-breed!

All of you, readers of this manuscript, who have had the opportunity to witness a pow-wow, who have heard the Indian songs, who have heard the call of the tom-tom, know that through the years, the tom-tom has issued forth a message to Whiteman that clearly states: "We are Native, accept and recognize us as we are in heart and in spirit, accept what we have to offer you."

If you search and look closely beyond the rainbow of color, beyond the feathers and the beads you will realize that a pow-wow is not an exhibition of color and dance but you will discover that it is an offering genuinely native given to the Canadian public and bringing with it a message of good-will to Whiteman.

Within the pages of this manuscript, you will read the spoken words of the Native people. Read them slowly and carefully, dissect them into miniscule pieces to search deeper for their true meaning, try also to read between the lines for we have not been able to say exactly all that we should have said, and perhaps you will find that there is more here than meets the eye.

Therefore, we, the Native speakers, earnestly request that Whiteman respect these words for they have been born of genuine conviction, a sincere dedication and a complete sincerity. These words have been formulated through a century of blood and sweat, cold, hunger, poverty, isolation

and extreme mental anguish. These words have been washed and made pure by the tears of our mothers, our children and our babes in arms, for deep down the Indian - the Metis - the Eskimo - sense that their destiny as a self-determined people precariously hangs in the balance. To help tip the scales of justice in their favour, this Manuscript is respectfully submitted to Public Opinion.

RESUME OF CONFERENCE

Officially the Centennial Conference on Indian and Northern Education took place on March 29th and 30th of 1967; but for the Native speakers the conference began early in January of Centennial Year when they each received their invitation from the University because, from that day on, there would be no more rest and peace of mind for the invited ones until the conference would become but a memory.

The conference days were actually the climax of the total context of the conference which included the forming of a committee - the planning and co-ordinating of speakers, delegates, committees, public relations facilities and financial arrangements. Thus it was that they converged on Saskatoon; they came by plane, by train, by car, each in their best bib and tucker to register at the Sheraton-Cavalier Motor Hotel on the afternoon and evening of March 28th which, as Indians say, was camping night.

It was fun to register, to visit from room to room, to bask in the luxurious atmosphere, to dine in dimly-lit splendor, to feel the thickness of the carpets under one's feet and to be catered to by the Establishment. It is sad but true that these niceties and luxuries were lost and held no particular attraction for the speakers who at this late date were only now becoming inspired to compose and jot down their oratorical presentations, working the night away until the first rays of the dawn heralded the first day of the conference.

Perhaps too, the unprecedented attack on Mr. Elijah Menarik of Inuvik on the evening of the 28th which hospitalized him for the duration of the conference brought home to the speakers and Native delegates the urgent necessity of each to hammer home to Whiteman, point after point of deeply ingrained convictions, observations, beliefs and recommendations.

The indignity of this bestial attack on Mr. Menarik by persons who were later apprehended and fortunately not connected with the conference, became a factor in drawing the Native participants together, to talk late, late into the wee hours, to get together during the conference intermissions to decide upon a path of determination, to draw up impressions and resolutions. It was this aspect of the conference which later disturbed the listening audience and sponsors of the conference for, as usual, Whiteman did not understand nor attempt to guess at the inner working of the

Native mind but instead, to the consternation of the Native delegation, vented suspicions and inuendoes on the hapless Chairman of the Conference.

The first day of the conference went remarkably well, a little off-schedule perhaps, but, due to the diplomatic skill and moral encouragement given by Doctor Howard Adams, as General Chairman and Co-ordinator, the Conference went off to a flying start. It was a very trying time for the Native speakers and delegates, as well as the Chairman, who each had a difficult assignment to render during their stay at the Sheraton.

For two short days, the course and destiny of their Native craft was in their hands, it was their responsibility to try to turn the paddle wheel away from the soft and easy still waters and to set their sights on a far distant goal which could only be reached by sailing through troubled and stormy waters; nevertheless the speakers plunged headlong into the fray to try and stem the disastrous course of affairs upon which the Native people were embarked.

The first day was marked by three speeches, group discussions and group reports. At 5:30 in the afternoon of March 29th, the conference session was honoured by a surprise visit of the Right Honourable John G. Diefenbaker who was en route to Ottawa after a visit to the North. He brought greetings and best wishes to the Assembly as well as moral encouragement to the Native delegation.

The first day's work schedule was lightened by the evening's activities which began with a sumptuous banquet at 6:30 in the evening. Her Majesty, the Queen, was toasted with a glass of chilled tomato juice (quite mild for the Native people who, it is said, are used to something with a much stronger kick in it!). The entree consisted of a tossed green salad followed by a main dish of delicately-browned roast beef accompanied by a rich brown gravy, mashed potatoes, cooked orange and green vegetables, crusty buns, pickles and catsup. To fill the spaces and to crown the banquet, a very tasty, tempting dessert of upside-down cake with ice cream and strawberry preserves plus a cherry on top was enjoyed by the diners.

While the delegates and listeners relaxed with their tea and coffee, they were officially greeted and made welcome by the Mayor of Saskatoon and a representative from the University of Saskatchewan, Saskatoon, after which they were entertained by a floor show of Native performers emceed by Doctor Howard Adams.

Wilf Tootoosis and his people dressed in full regalia presented to an eagerly listening audience several authentic Indian dances done to the rhythmic beat of the tom-tom, which as usual, did not fail to quicken the pulse of all red-blooded Natives in the audience and surely must have brought on goose pimples to the uninitiated.

Several songs were belted out by the instrumental trio of young Native boys who also composed the lyrics and music of some of their songs.

Mr. Harry Bird of the File-Hills Indian Agency also delighted and very much impressed the audience with his folk songs; especially with a ballad of his own composition because it was so poignantly true to life; this special ballad contained an emotion-packed wallop that surely brought tears and very deep pain to one's heart for the ballad was a story of the Indian, his life and happiness, his subjection to Government and his wistful longing to live in peace, in goodwill and in equality like other Canadians. Later on in the conference when the air was supercharged with tension, Harry Bird was asked to sing this special ballad - almost like magic, the Assembly was able to restore equilibrium.

Mr. Wilfred Pelletier of Toronto and Mr. Isaac Beaulieu of Manitoba also entertained with an off-the-cuff skit. They claimed they were representing the "War on Poverty," the irony was that these two gentlemen were about the best-fed looking delegates at the conference. Their R.A.S. (Rent-A-Savage) organization deserves honorable mention for in this day of instant this and instant that, there might come a time when we will be needing the appearance of an instant Indian.

An amusing true-to-life skit was presented by the Indian Youth of Saskatoon. We are accustomed to speaking about the Minister of Indian Affairs but, in this dialogue, the young people have turned the tables and reversed the situation so that the Minister of White Affairs is now in the hot seat interviewed by Indian people who it seems are also in control of the C.B.C. (for a few minutes that is!).

All too soon the show came to an end - quite a let down for the Native people who were only beginning to warm up. As Wilf Tootoosis said "once we get limbered up we can really go."

As the evening's entertainment at the Sheraton reached its crescendo, another drama of a different kind was being enacted somewhere in the city. The snow had been falling steadily throughout the afternoon and evening so that by

9:00 in the evening, the City of Saskatoon was in the grip of an angry blizzard - roads and city streets were closing up with snow, lights were dim and traffic came to a crawl. Two Indians, Mr. David Knight and his friend, were en route to the conference. They had been travelling by car all afternoon and reached the City just as the storm was reaching its peak. Up and down they went through street after street, finally coming to the conclusion that they were completely lost and eventually deciding they had better stop and investigate their whereabouts. Both men crawled out of their car and were able to discern through the whirling snow that they were in a residential district with great big trees on either side of the street - perhaps in the front lawns of the Town's well-to-do. This was good, no self-respecting Indian allows himself to get completely lost, for being a nature man, nature is always close by; in this case, the trees they saw were friends indeed. They cleared a fancy yard fence and made for the nearest tree which was situated in someone's front yard and like badgers set to work to dig through the snow to clear the bottom of the tree trunk. By feeling the trunk close to the ground, they were able to determine their sense of direction (an Indian knows that the moss is always on the north side of the tree). The rest was easy - like a, b, c, they were able to find their way to the Sheraton-Cavalier. This goes to prove that an Indian, when the need arises, is a very resourceful person and perfectly able to reach the destination on which he sets his particular course. In this case, it never occurred to Mr. Knight and his companion to march up to the door of that residence, ring the buzzer, ask directions or ask to use the phone. It is safe to assume that those city folks in that residence, secure and snug in their robes and slippers and probably ensconced before their television, would never in this world have imagined or guessed that on that particular night, in that raging storm just a few feet from their brightly lit front entrance, two live, authentic Indians were digging up the snow in their front yard so that they could get advice from a tree. This is a Northern Lights Tale, like Ripley's believe it or not, but, in this case, completely true.

P R O G R A M

WEDNESDAY - MARCH 29, 1967

- 8:30 - 9:30 Registration
- 9:30 Opening Remarks by Chairman
- 10:00 - 11:00 Speakers:
1. SIDNEY FINEDAY, of Sweet Grass Reserve, Sask.
Topic: Native People in Administration,
 2. MRS. HATTIE FERGUSON, Tshimshian Indian,
of Vancouver, B.C.
Topic: Employment of Native Teachers.
- 11:00 - 12:00 Group Discussion
- 12:00 - 1:15 Lunch
- 1:15 - 2:00 Plenary: Group Reports
- 2:00 - 3:00 Speakers:
1. MICHAEL MITCHELL, Mohawk Indian of St. Regis
Reserve, Ontario
Topic: Vocational Training for Native
Children.
 2. MRS. MARY ANN LAVALLE, of Broadview, Sask.
Topic: School Integration.
- 3:00 - 3:15 Coffee
- 3:15 - 4:15 Group Discussion
- 4:15 - 5:00 Plenary: Group Reports

WEDNESDAY EVENING

- 6:30 Banquet
- Greetings
 - Entertainment

THURSDAY, MARCH 30, 1967

9:00 - 10:30 Speakers:

1. ELIJAH MENARIK, Eskimo, Inuvik, N.W.T.
Topic: Residential Schools
2. KAHN-TINETA HORN, Mohawk Indian from
Chaugnawaga Reserve, Quebec.
Topic: The Role of Church and School.
3. ED LAVALLEE, Cree Indian, Cultural
Affairs, Indian Affairs Br.
Topic: Suitability of Curriculum for
Native Children.

10:30 - 10:45 Coffee

10:45 - 12:00 Group Discussion

12:00 - 1:15 Lunch

1:15 - 2:00 Plenary: Group Reports

2:00 - 3:00 Speakers:

1. Roderick Bishop, of Prince Albert
Topic: Problems of School Integration
2. Marie Baker, of Vancouver, B.C.
Topic: The Cultural Meaning of the
School Program to the Native
Children.

3:00 - 3:15 Coffee

3:15 - 4:15 Group Discussion

4:15 - 5:00 Plenary: Group Reports

THURSDAY EVENING

7:00 p.m. - SYMPOSIUM: In What Respects is the Contemporary Education Program Failing the Native People?

Speakers: KAHN-TINETA HORN; CELESTINO MAKPAH
(of Eskimo Point, NWT); M. MITCHELL,
MARY CARPENTER (of Inuvik, NWT).

Summation: Prof. W. Coombs - Howard Adams.

The aim of the conference is to provide an opportunity for the Indian and Eskimo people to express their ideas about education as it is presently provided for their children.

The focus is on their point of view, and on their estimation of the current education program.

All the speakers will be Indian, Eskimo, or Metis. Although the listeners may be from any walk of life, we are hoping that many of them will be from the non-Native society, and particularly from those who are in the administrative, policy-setting positions.

It is expected that our speakers will discuss significant issues relating to the general school program, the curriculum, textbooks--especially the social studies texts which deal with the history of the Native people of Canada - and to administration of schools as it effects the Indians and Eskimos. Also, the important issue of integration of the schools will be one of the topics of discussion.

We are hopeful that the conference will provide new insights into Indian and Eskimo education, as interpreted by these Native people.

The sixteen speakers will be drawn from different areas throughout the nation.

It is my privilege to welcome you to this conference in Saskatoon that is being held for the next two days. We hope that your stay here at the conference will be a pleasant one as well as a profitable learning experience for you. We are hopeful that this conference will bring forth many new ideas and I am sure some very provocative ones that will arouse considerable thought and discussion not only for the two days that you are here but for some time after you have gone home. This conference is probably the first of its kind in Canada; it is unique because all of the speakers are Native speakers: Indian, Eskimo and Metis. Most of the delegates are non-Native people, many of them are very influential people in high positions or, as we Native people say: "They are the Big Shots."

The idea of the conference was originally conceived by Father Renaud from the University of Saskatchewan. I am sure that many of you are acquainted with Father Renaud personally, or with the work he has done, and is doing, in the field of education for the Native people. Under Father Renaud's leadership, at least in the beginning before he became ill, the members of the Extension Division from the University of Saskatchewan and the members from the Society of Northern and Indian Education worked together to formulate the program that you will be hearing and participating in for the next two days.

The aim of the conference is to have the Native people express their ideas and give their interpretation of the education system, the education program and all the ramifications of education, as it affects them and their children. I am sure that they will be giving you some new insights into the educational program. As Native people we refuse to accept the popular misconception of an Indian or of an Eskimo problem. If there is such a problem it is equally a White problem. More precisely I would say it is a Canadian problem. The focus of the conference is not upon where we as Native people have failed but is focused in the direction of where, how, and why, has the educational system failed the Native people? We have heard all too frequently that we Natives are to blame, that we are at fault. The question that is being asked at this time is: "What is wrong with the school system for Native children, which has the highest drop-out rate in the nation?"

In 1965 there were 32,000 Indian children in federal government schools. Of these only 417 reached grade nine,

just over one percent. In grade twelve it was even worse; only 50 students have continued on to grade twelve. With this dismal record, is it not time that we examined the school system, its policies, its curriculum, its teaching methods and the textbooks to find out why this kind of a dismal record continues and why it has failed to provide satisfactory education for the Native people? It certainly is time, as far as the Native people are concerned, that you stop blaming the Indians, the Eskimos and the Metis, and focus the problem where it really exists. For many generations the Canadian people have wrapped themselves in a holier-than-thou, very self-righteous cocoon. One-hundred forty years ago the Canadians were pointing their finger to the people south of the border and particularly at President Jackson for his brutal treatment of the Indian, for his extermination policy, while similar conditions existed here. Today the Canadian people are inclined to do the same thing, point to the south once again and say: "How terribly the Americans are treating the Negroes." Canadian people do not hesitate to make trips to Alabama and to Mississippi to protest the social conditions that exist there. But are they doing anything really serious about the conditions that actually exist in our own backyards? The Federal Government would probably do better to spend much of the extravagant 30 million dollars of external aid on underdeveloped countries, within its own homeland, rather than in Africa, India and the West Indies. This is indeed a very commendable effort, and it creates a beautiful international image; but, it is time that the Canadian Government and the Canadian people become concerned with their own internal underprivileged communities, acknowledge them and make an honest effort to improve them.

Historically the Natives are conquered people; they were defeated militarily and placed on reserves against their wishes. The relationship that followed was a natural one of conqueror to conquered. Legislation was passed to stabilize and legalize this relationship. The second half of the 19th Century was a period in history that was not strong on humanitarianism. This harshness and severity was manifested in the educational legislation and the practices that were employed in regard to Indian schools. I want to quote from a newspaper, the Saskatchewan Herald of May 17, 1884, which explains a great deal in regard to Indian education. In this particular instance the Indian schools had employed White teachers, but they had employed Indian women as servants. However it was decided to change the policy with regard to the Native servants. This is the quote from the editorial page: "It is further

intended to raise the standards of Indian schools by introducing white servants and so separating the pupils from being in constant contact with the women of their own race, who were largely employed about the place last winter, and whose presence keep alive, habits and associations, which it is the object of the institution to eradicate." 1884!

I do not want to convey to you the idea or the impression, that all discriminatory and harsh policies are strictly in the past. Simply by making a comparison of the Indian Act and the Public School Act one can find some differences in relation to the Native and non-Native children. The Public School Act states, that "every parent shall send their child to the school of the district in which he resides." Notice that in this case there must be a school in the district whereas, the Indian Act states that "every child is required to attend such a school as the minister may designate." There is no condition for a local school. All power of decision with regard to the school that the Indian children should attend is vested in the minister. And this often means, that the Native children are taken from their homes and placed in residential schools possibly hundreds of miles away from their parents for the entire year.

Again the Public School Act makes exceptions for non-Native children. It states: "If there is no school within $2\frac{1}{2}$ miles which the child has the right to attend, he can be exempted from attendance." This is fair legislation; but with regard to the Indian, it leans the other way. It strengthens the police power to enforce attendance. Section 118 of the Indian Act states that: "A truant officer who is or can be a Royal Canadian Mounted Policeman or a special constable appointed for this duty on the reserve, can take into custody a child who is absent from school." You will remember that in many cases there is no school in the district in which he can attend, but the parents are powerless to keep their own children at home; for the Indian Act states unequivocally that: "The police may convey the child to school using as much force as circumstances require." This is in the Indian Act today. There are additional discriminatory provisions with regard to education in the Public School Act. The non-Native student who is expelled or suspended from school can be reinstated. The only action that is required and which seems very reasonable is that a report be sent to the teacher and to the school superintendent and to the board. However, the circumstances are very different for an Indian child. When an Indian child is expelled or suspended from school, he is declared a

delinquent under the Juvenile Delinquents' Act, and thus becomes a criminal.

I want to say a word about distortion, because frequently I hear the non-Native people saying, that what the Indian or Eskimo or Metis have said is distortion; or that it is biased sentiment. I think where there are two cultures involved, there are two sets of values and two different frames of references. There can really be no absolute or single criteria for measuring distortion. It seems to me that Whiteman has a tendency for making statements and evaluations from his particular point of view which he declares as objective, scientific fact. Certainly, he is a member of the dominant society, but it is not a totalitarian society in which we live. When a Native makes a comparable statement on the same issue, it is rejected as distortion. I have heard this many times, I have read it in text books, I have read it in research studies - in effect, a questionnaire that is done by a non-Native is accepted as fact. The answer of a Native accepted on the same questionnaire has a footnote and says that this is exaggeration or distortion. Whose criteria is more valid? How can you decide what is the absolute criteria? I think that members of both cultures are victims of their own particular culture, and I think it should be recognized that one culture really represents only one point of view, and it is not an absolute or a final criteria for the measurement of truth. So I am asking you for the next few days while you are at this conference, that you will recognize and accept that you have a cultural bias, and that you will accept it for that, and that you will listen to the Native speakers with an open mind.

In conclusion, I want to read a quotation from a letter that I received from one of the speakers, that you will be hearing from either today or tomorrow. She wrote to me about talking at this conference, and this is a part of her letter:

"I pray that God will put the right words into our mouths. For the destinies of our beautiful brown babies rest partly in our ability to say the right words at the right time. It is an overwhelming responsibility, for, in only two days, we must break the fossilized crusts that have formed over us in the past 100 years of silence."

Ladies and gentlemen, I feel sure that the Native speakers you will be hearing for the next two days will be breaking this fossilized crust, and I sincerely hope that you will be listening and discussing, with an honest and understanding mind.

Ladies and Gentlemen: It is truly a privilege to be speaking to you today. I will speak on integration, its whys and wherefores. Since integration was first suggested to Indian people of Saskatchewan sometime around 1958, there are certain facts that I recall more vividly, so much so that it has made me wonder many times and perhaps too, you all can ask yourselves this question: "Is integration really the answer in trying to assist the Indian people to shake themselves free from the bonds of illiteracy?" Today we have integration in a number of communities where Indian reservations are situated close to White communities. As we look at the situation today, I don't think for a moment that we are prepared to kid ourselves into believing that this is the answer in its entirety - because it is not. I have never for one moment tried to kid myself that this is it. I have been around visiting different reservations, enquiring as to how the reservation is making out and asking opinions on the school situation. The answers that I have received from my people are many and varied. However, the most predominant one seems to be that in certain areas, people are pretty much against integration. It is rather tragic when we look at the efforts of people who strive to bring about something which is not desired by a majority of the people.

I've seen this happen personally and why it came about. When officials come to the reservation, call a meeting with Indian people on this reservation and say: "OK, we're prepared to integrate your children to a certain school, and for you who are prepared to do so will get assistance in providing clothing for your children. But for those who do not wish to do this, the situation is altogether different."

I believe that for the benefit of their children, people who have capitulated to the demands of integrated educational programs should not do so for the simple reason that they want to see their children with a few more clothes on their backs.

I believe it is unfortunate that this is a system that we have to employ in order to bring about what we believe is going to be good for people. Insofar as integration is concerned, I am not against it as a whole, however, there are places for it. I will give you an example right now, right off hand, where integration would be a success because it's a natural. I have visited the town of Loon Lake where an Indian school sits about two blocks from the main part of town. Why do we not have integration

in an area of this kind where it would be most valuable to the people? Because I feel integration in such an area would be beneficial to both the Indian and the White.

Indian people, being the kind of people they are, are not prepared to argue with a White administrator because they have been under this type of administration for the last one hundred years, and they have learned not to argue.

However, insofar as the process of educating the Indian people in an integrated program is concerned, the people of Saskatchewan and other provinces as well, lament the fact that amongst Indian children there are more drop-outs. Well, let's just see from here. Have we convinced ourselves that these children were prepared for integration, when we put them into these White schools? I doubt it very much. These children will perhaps take the bus to school. After they get to the town in which they are integrated, they wander off by themselves, for any number of reasons which to them are good excuses, not realizing that they are playing truant.

While I may be biased in every aspect of life insofar as my Indian people are concerned, I believe in dealing with truancy; we sometimes have an idea that we have to make a special case of the Indian people. I believe that there are truant officers available to the White community appointed by the White community in a certain school district. Just a while back, about six weeks ago, there was a slight problem in my area concerning truancy. There was concern about Indian children not attending school regularly. I asked this question: "Do you not have truant officers in your area?" "Well," the superintendent of the school district said, "yes, we have them but only for White people." "Well," I said, "then as far as I can understand, the type of a school program that you are practising here can't be anything but segregation in the White-man's own terms."

And this I feel is very true. Because why should we have any special truant officer for Indian children and another one for the White children? It's remarkable to think that people of intelligence can find it within themselves to segregate people in this way; sort of works against what they are preaching. It's unfortunate that we have to have so many drop-outs amongst Indian children, many through no fault of their own, but I believe, my friends, that it's about time we reassessed our thinking and started thinking in terms of what do people want. Let us just say, or think, in terms of giving to each

individual the liberty of doing what they think is best for the education of their children, and what is required of them to try to promote a better way of life for their children and community. Let us take a look at the successful Indian for a moment. Today, we have those who are successfully integrated - where are they today? There are some who are in the White community serving a very good purpose; some are hired by the government because of their qualifications for administrative duties. I believe that the time is coming when we have to realize that these educated Indians are required to provide leadership for their own people; also, it is very wrong for these educated Indians to forget their people when they hold positions in administration. They become sort of brainwashed into thinking that their positions eclipse everything that smacks of Indian, so that today, we, on the reserves, are destitute of leadership.

The Indians back on the reserve need to be assisted in forming their decisions as to what the destinies of their young ones are going to be. We are not educated, we need guidance, technical guidance. We require the assistance of those Indian people who have the qualifications to give us what we need; the leadership we need. Today my friends, we look at the children that are integrating - what possibility is there for those children to become leaders on the reserve? Have we given them a fair chance in education by putting them where they do not wish to be, or even where their parents did not wish them to be in the first place? It is my belief that the sooner we wake up to the fact that the requirement is not total integration or total segregation of educational programs, the better off everyone is going to be that is truly concerned about education. And let us just say that we'll be looking forward to some favourable reaction by the government in this connection, because I believe it is they who can accomplish what is expected by the Indian people, in that I think that government personnel are capable of doing a better job. I am convinced that this is so. They have the administrative authority necessary to do the things that are required. The policies can be made flexible enough so that they will accommodate the requirements of the Indian people, so that in the future we can all share in the joy and happiness of a job well done.

* * *

Mrs. Mary Anne Lavallee

A century ago, the noted English Historian, Greville, referred to opportunity in this way:

"There sometimes wants only a stroke of fortune to discover numberless latent good and bad qualities which would otherwise have been eternally concealed as words written with a certain liquor appear only when applied to the fire."

Mr. Chairman! Native Colleagues! Ladies and Gentlemen!!

A stroke of fortune disguised in centennial garments has made it possible for us to be here today. Most of us have travelled long distances to come to this conference. Why? It must be because each of us in some strange way has been touched by the Centennial Spirit which inspires each of us to want to bring out the best that is within our hearts and which is symbolically represented by the centennial flame which burns brightly in front of the Parliament Buildings in Ottawa.

The centennial feast of our country marks the end of an era of countless achievements, and the beginning of a new century of progress for the Canadian people, but even more so for the Indian people, for the Centennial marks the end of an era of silence. For the first time since Confederation, you have invited the Native people to speak with you on an equal footing, for the first time in one hundred years you have pledged yourselves to listen to the Indian people who above and beyond the call of duty have demonstrated to you the fine art of listening.

To give this occasion a unique element, take the centennial flame and apply it to the words we speak, so that they will be forever engraved in your conscience--for only in tempering these words with a flame will you also be able to distinguish the handwriting on the wall which says: "Here we are - we are Canada's First Citizens. We want you, the Canadian public to return our birthright of basic human rights. We demand equality of opportunity, we want the recognition of our individualities, our self-determination, we demand social justice - we ask for recognition and acceptance not as a carbon copy Whiteman, but as an Indian who wants to remain Indian, who wants to keep his reserve system because his roots are there, but at the same time as an Indian who wants to move on to progress and the fulfillment of our destinies - which means the fulfillment of our destinies - which means the fulfillment of our physical and

mental capacities."

Ladies and Gentlemen - these are the terms on which we must meet your society, for we want and must maintain our native heritage. For far too long we have been puppets on a string who have danced to the manipulations of a bureaucratic hierarchy, administration and officialdom.

However well meaning it was intended to be, the result of this kind of existence is now upon the Canadian public. The far-reaching implications of this state of affairs is voiced in the title you have given it - "The Indian Problem."

Ladies and Gentlemen - We refute the title, we steadfastly maintain that there is no Indian problem, but you in conjuring up this title have conceded that a Problem does exist. You are the majority, the affluent society, you are the governments who pass legislation to guide this country on an even keel; therefore, this fallacy about the Indians is not an Indian one, it is a Canadian one and must be dealt with accordingly.

To solve a problem effectively, we must first identify it and go on from there. The negative statistics pertaining to Indians that are on record at Government offices in relation to Education - Health - Housing - Social Welfare are the effects of the real problem which is there for everyone to see but is bypassed by too much pussyfooting.

To illustrate the idea I am trying to give you, I will borrow an idea from Sally Clubb, a writer for Arbos, the Saskatchewan Teachers' Federation magazine, in which she compared the whole of Canada to a tapestry - the brilliant colors of which represented the various ethnic groups that settled in this country and in so doing, laid the foundation of Confederation.

This tapestry represents Canada - these orange-colored spots represent the Indian Reservations--all told 2,267 plus 72 Indian settlements scattered throughout the length and breadth of the country with a total population of approximately 211,389.¹ As you can see Indian reservations are little pockets of land which have been set aside by the Federal Government in the Eighteen Seventies and Eighteen Eighties for the use of the Native people. They are set apart as isolated units, cut off from the main arteries of Canadian life, but still belong to the whole Canadian scene.

¹Indian Affairs Branch, Indian Affairs Facts and Figures, February, 1966, p.1 & 3.

There are two foundation threads that are used in the weaving process of this giant tapestry; we call them the warp and the woof. In real life there are two things that run as common threads throughout society.

1. The Family Unit - No matter how technical and automated is the mood of the life, the family family unit is still the bulwark of society.
2. Education - What is education? - It is the process of training and developing character, skill, mind and knowledge, to prepare the learner for the eventual fulfillment of his being.

There are two kinds of education:

1. The kind we get from books - the academic kind
2. The education we acquire from life's day-to-day experiences.

In years past the latter type of education was very acceptable but in today's ever increasing strides in modern technology, we are mostly concerned with the academic type of education with its highly complex school systems revolving around its curriculum.

Here is the complete curriculum as outlined by the Saskatchewan Teachers' Federation and printed in the Saskatchewan bulletin.

I am not an expert on the whys and wherefores of this diversified program of education, but looking on as an interested observer from my home on an Indian reserve, I want to make a few comments on the curriculum.

In Social Studies, Division Two, (grades four, five and six,) a special program for children of Indian ancestry has been developed for use in the schools of the Northern area and those operated under the Indian Affairs Branch. Its use in the regular elementary schools is also encouraged in order to promote a better understanding of the culture and contributions of Indians and Metis.

I want to say here on behalf of the Indian people that this program is commendable indeed but to be effective in the truest sense, it must be compulsory for all schools, federal and provincial. It is the White children who need to learn the true facts about Indians and other minority groups. It is the White children who must learn to accept

the Indian children and vice versa; only in this way will we achieve true integration, the troublesome kinks that we have encountered in the integration schooling or joint school program will eventually iron out by the combined efforts of all groups - parents, teachers and students.

It says here in outlining the Social Studies for Division Three, (grades seven, eight and nine,) that new outlines and new approaches will be developed. It is to be hoped that school boards, school trustees and the Indian people themselves will encourage and demand a revision of Canadian history. Thus far the history of Canada's First Citizens has been grossly misrepresented and misinterpreted, thereby producing a thoroughly distorted image of the Indian people which is reinforced and magnified by crude jokes, television and radio.

Furthermore, a new Social Studies course should include studies of other minority groups as well, such as the interesting and educational articles written by Sally Clubb: the "Red River Exodus" which tells of Louis Riel and the Metis people, "The Scent of the Yevshan" the story of the Ukrainian immigrants, "The Quiet in the Land" a story of the Doukabors and so on. It is a pity that most students will never read these articles, for they are the true stories of people whose lives are interwoven along with the Indians in this tapestry we call Canada.

There is a footnote in this curriculum guide which says "Special Provision for Children of Indian Ancestry" for grades one to twelve. An Advisory Committee on the Education of Children of Indian Ancestry has been functioning for approximately three years. It has concerned itself with the improvement of every aspect of Indian and Metis education, especially in the Northern Areas. In a brief to the Minister of Education in June, 1966, it made comprehensive recommendations with respect to curricula and other matters. It seems likely that the Committee continue its concern with the curriculum of these children. Classes for teachers of Indian ancestry are offered annually at the University of Saskatchewan, summer school by Father Andre Renaud. I will say here that this program is a step in the right direction but another step would be to include Indian parents on this Advisory Committee for curriculum planning and also to include subjects that have a direct bearing on the attitudes of parents and teachers. For example - "The Indian Act" which is directly responsible for parent delinquency by affecting and controlling all aspects of Indian life. The "Indian Act" should be included in a revised Social Studies course and should be made mandatory for all schools - provincial and federal. The students study about past histori-

cal achievements and treaties like the Treaty of Versailles - why not include the Indian Treaties in the new Social Studies course, also the School Act, the Separate School Act, the Municipal Act. In addition, a revised and concentrated civics study - one that will help to dispel the apathy that is also prevalent in towns, municipalities and cities and replace it with a better understanding and respect for governments and people in general.

We read of the "Boys' Parliament" that is portrayed by university students. It is a shame that our friends the "Drop Outs" will never have the thrill of seeing in miniature, the workings of Parliament. These things I have mentioned and many other things I have not mentioned are the things that make Canada what she is. It is a shame and a pity that there are very many White students who will never know the true meaning of what it should mean to be truly Canadian. The Indians who are not even considered to be citizens in their own country know the meaning of what it is to love their country for they have been here for hundreds of years.

Most Canadians, taking for granted that their Canadian system of education is "the best", fail to realize that this system does not provide equal educational opportunities for all its people. This is proven by the fact that a large segment of Canadians will never attain more than an elementary or partial secondary education. Moreover, this system in all its phases does not provide the basis whereby the majority of Canadians can ever completely learn to appreciate and accept the human dignity of the "individual" particularly those "individuals" whose ethnic origin sets them apart.

I am referring to those people who are Native to Canada, those people who are spoken of not as individual personalities but as a "stereotyped mass" and who are now condescendingly referred to as the "Indian Problem". How is it that the Indian people, who have made a major contribution to our Canadian history and economy, are now looked upon as social liabilities? They are now regarded as "anthropological curiosities" so that our Canadian educational authorities, concerned as they are by the dire implications of this problem, might figure out some gimmick or find a loop-hole whereby the Indians and non-Indians may become acceptable to one another.

Educators tell us that education is the golden key that will open up locked gates to greener vistas for everyone, and particularly for the Indian people. Perhaps it has even been assumed that once all Indian children are brought to school and are given a dose of the magic elixir of Canadian education

all we and the skeptics have to do is sit back and wait for the older uneducated Indian adults to die off and the "Indian Problem" will come to its timely end. This is only far-fetched imagination because the problem is here and now; for you see, the problem is not an Indian one, it is a Canadian problem. Furthermore, it will stay for generations to come unless our Canadian educational system is given a drastic overhaul. Curriculum must be examined and revised, and most important we must have one educational system for all.

There is always the tendency to lay the blame for the plight of the Indian people on the shortcomings of governments, churches, Indian Affairs administration and, most of all, on the Indians themselves. What fails to be realized is that governments, churches and Indian Affairs Branch are all instruments created and operated by Canadians who were educated by our Canadian educational standards.

The British North America Act gives constitutional authority for education to the provinces but this has not been the case for Indian Education. The schooling facilities and administration for Indian schools are provided by the Federal Government as a responsibility separate from the provincial scheme.

Residential Schools

As recently as seventeen years ago, Indian parents had no alternative but to put their school age children into segregated Residential Schools. This separated the children from the direct influence of their parents and any associations with White children for ten months of the year. The impact of loneliness and social adjustments that had to be experienced and made by the children and parents leaves much to the imagination.

The factors involved in the social adjustments of the children were: discipline under constant supervision, regular hours, locked doors that meant "do not touch", the ringing summons of a bell as well as conformity of clothes, strange foods and internal segregation of the sexes at work, at play and in class.

Religion has always played an important role in the lives of Indian children and it seemed to them that they were given an extra strong dose. Religious administrators of these institutions were regarded by the young children not as human, but as celestial beings who didn't have to use the bathroom; what a terrible disillusionment for the Indian child to detect one of the Reverend sisters emerging from the bathroom or even

to find out that the Sister had a pair of ears after all! This attitude was extremely prevalent in the past and still exists today.

Life for the ten to fifteen year old student centered on two aspects which were: academic activities for half a day and manual work for the other half day. This humdrum routine, as a result, discouraged the potentially brilliant student and provided an excellent reprieve for the student who hated classwork. On the average, ten to twelve such years were experienced by students because they stayed in school according to age and not according to academic achievements.

This description of the regimentation of residential school is only a skeletal outline of a day to day, ten months of the year routine which constituted one ordinary school year for Indian students. Is it any wonder that residential schools of yesteryear and today have been nicknamed "Jailhouse" by Indian students of the past and present?

Approximately thirty years ago, the discipline, rules and religion were much more rigidly controlled and enforced than in the residential school of today. The impact of this socialization process had its variations. Some students enjoyed their sojourn within these institutions and adhered to their methods of social control like ducks to water. However, for the majority it was silently endured and tolerated because it had to be. On the other hand, there was an emergence of deviant behavior because for some it was pure torture and these students took their chances by running away from school - incidentally, there are still many run-away students today. These students risked their lives by intentionally using devious routes in an effort to get home, as well as having the forces of nature against them. The reason why these students used this form of escape was to evade apprehension by "Father Principal" who inevitably went in search of them - he still does this today. Thus, this man represented a highly-feared form of law and order in the minds of these young individuals. It is interesting to note that an unrecorded number of students met their untimely deaths in this way.

The modern conveniences, the superb cleanliness, the recreation facilities were only shackles that bound the inner soul which wanted to be free from some impending force that wanted to change him. While the Indian child was undergoing this complete metamorphosis and social conditioning, what of the parent or parents on the reservations?

The impact of the empty places in the beds, the missing faces at the table, the absence of little voices served to overshadow the relief which the parents felt at this weaning of their responsibilities for ten months of the year. What chance had a normal family life to develop under these cir-

cumstances - family life which is the bulwark of society? Generally speaking, what has happened to the intimacy and coziness of Indian family life? In our interpretation of family life, it is practically non-existent for the Indian today. When and how did this disintegration begin?

It can be said, matter of factly, that the delinquent Indian parent of today is the product of the type of education he received. This type of education was totally divorced from provincial jurisdiction and influenced by pressures of the past that will not recede into the past. It is sad but true that the middle aged adult Indians of today were subtly brainwashed in and out of residential school. On one hand, the emphasis was to civilize the "Savage" and on the other hand, it was the sugar-coated paternalism of Indian Affairs Branch who, anxious to help, did all the thinking and deciding for the Indian. This two-sided paternalistic emphasis served as a means of depriving the Indian of his human dignity.

All this was done for the good of the Indian child - to civilize the Indian child whose heart was as big as the whole outdoors, whose eyes and ears were in tune with nature and because of this his inner core recognized and felt the presence of a High and Mighty Being. The basic education which all Indian children received was taught by their grandparents. This education was to be kind and good to each other and to the animals.

Today, there are nine residential schools serving the Indian people of Saskatchewan. There were approximately 1,575 enrollments in 1964 - 1965.² During the past ten years, there have been small and gradual decreases in residential enrollments. This can be attributed to the fact that children are now admitted for welfare rather than educational reasons. Indian Affairs Branch has sole responsibility and authority for admitting students. In the beginning, residential schools were built and operated by religious denominations whose first purpose was to convert the Indians to Christianity. Today, however, these institutions have been taken over by the Federal Government but are still administered by religious denominations.

Residential schools in their heyday have served a purpose in that they were the only available schools for Indians. The impact of institutionalized schooling has evoked a mixture

²INDIAN EDUCATION TODAY, School Committee Conference, Prince Albert, Sask., March, 1965, Department of Citizenship and Immigration, Saskatoon.

of very strong emotions in the Indian people. The mixture being that of loyalty, gratitude, resentment and a ninety per cent dependency on Administration.

Indian Day Schools

According to the Indian Act, an Indian Day School is the school on the reserve for children of Indian parents living a more or less settled existence within a reasonable distance of a central location.

Day Schools did not come to the reserves until eighteen years ago. This was a result of many years of patient knocking on the door of the Federal Government by Indians who finally decided that they had had enough of Residential Schools. Day Schools were finally instituted after the expanding population and rebellious youth were taken into account. The results of this new type of institutions were many. The situation at home improved and so did the social life of the reserve. A gradual growth of a new concept of education developed. There was an increase of High School candidates and a few who persevered onto the professional scene.

There are now 64 Day Schools in the Province of Saskatchewan. Pupil enrollment has increased from 1,889 in 1954 - 1955 to 3,819 in 1964 - 1965. There are 234 Federal teachers in the province, 139 of these teaching in Day Schools.³

Special High Schools for Indian students also came into being but these were residential. These schools were modern in every detail and equipped with the finest teaching staff. Despite increased enrollments in Day School and Indian High Schools combined with many High School graduates, the results were not as encouraging as they should have been. Too many students were dropping out of their advanced studies and were forced to take up vocational training. However, this result provided another alternative which was to drift at odd jobs flitting back and forth from the reserves. The reserve in many cases such as this provided a form of escape for the individual when the chips were down.

In 1959, when the Conservative Government came into power, under the leadership of John G. Diefenbaker, new agreements in cost sharing were made by the Federal and Provincial Governments. This had been the first time in the history of Indian Education whereby the Indian students were allowed to attend

³Ibid, p.1

provincial schools.

Federal and Provincial Joint Agreements

There are two pre-requisites that are essential before the Federal and Provincial Governments may enter into a legal agreement whereby Indian children may be accepted in provincial schools. These are:

1. Desire of parents to send their children;
2. Agreement of school boards to accept the children.

In cases of Joint Agreement, Indian Affairs Branch buys sufficient space from the provincial school boards by providing building grants for the Indian students. This purchase includes the cost of construction, land site, landscaping, architects' fees and the cost of school equipment and furnishings.

Under this arrangement, the school board must provide educational facilities for a given number of students. This is specified in the agreement. Likewise, Indian Affairs is concerned with:

1. Tuition fee payments for each Indian student in attendance under this agreement.
2. Endeavours to assure regular attendance and maintain a standard of health, among other things, comparable to the non-Indian student.

The cost of Joint Schools in Saskatchewan to the Federal Government in:

1959.....	\$274,770.00
1964.....	\$535,061.55

These figures indicate that over a period of seven years Indian enrollments in provincial schools have doubled. It is interesting to note that almost \$1,000,000.00 was spent by Indian Affairs Branch and Indian Medical Services during the fiscal year, 1964 - 1965.⁷

4, 5, & 6., Ibid., p. 3 & 4

⁷Ibid., p. 4

The point is what do we have to show for it? An example of this can be gleaned from a report on students in Saskatchewan:

	<u>1964-65</u>	<u>1965-66</u>
University	13	11
High School	737	1,088 ₈

The drop-out rate of Indian students ranges approximately from sixty to seventy per cent in different schools, school attendance is only fair and academic achievement is improving but lagging far behind the provincial average.

What seems to be the trouble? Why have Governments with all their trained personnel and their resources not been able to make reputable progress? The answer lies within the Indian because it is he who knows the answer, but we have not bothered to listen when the Indian says:

"They want to keep us down..."

"They tell us to speak up and when we do, they don't bother to listen because they know better anyway."

Is it any wonder that the Indians, in turn, have turned a deaf ear to (particularly) governments? Is it any wonder that the Indians turn to the reserve for peace and security? Is it any wonder that the Indian generally seeks liquor as a source of escape from reality when there isn't much else to do? In today's accepted modern concept of a standard of living, what does the reservation have to offer that governments have not been able to duplicate? The answer lies in the past, as one 85 year old Indian Patriarch gave voice to this opinion: "In the long ago, we used to be men".

Two trains of thought could be gleaned from this statement. Firstly, something happened or developed over the past one hundred years that has unconsciously stripped the Indian Nation of its manhood. Secondly, how do you give back to a people what has been taken away - not material things but things that make up the essence of a man? Such things as pride, character, self-determination, courage, loyalty, perseverance, gentleness, a competitive spirit and a motivating force? These requisites of a man, once stripped away, must be patiently learned by the process of maturation. Thus, we look to education and its curriculum to perform this all important task.

⁸Review of Indian Student Enrollment, January, 1965. and Statistical Summary, Indian Affairs Branch, January, 1966.

The kind of education that was doled out to the Indian people of yesteryear is responsible for the present-day chaos of this problem. Hence, education again must be responsible for the undoing of a great wrong that has been done to the Indian people. As long as the Indians have no voice in their education, the state of apathy towards a higher ideal will prevail. Therefore, education is far too important to be left solely in the care of Educators and Administrators - for one must have a voice in his own destiny.

School Committees

What are School Committees and what are their roles on Indian Reserves? This program was endorsed by Indian Affairs Branch in 1963 and at the present there are supposed to be thirty-five active School Committees in Saskatchewan. School Committees are supposed to be the equivalent of School Boards. There are three pre-requisites to be met by a School Committee aspirant:

1. Must be a Band member 21 years of age or over.
2. Must be literate.
3. Must be interested in education.

The main function of a School Committee is to act as a liaison between the parents, schools and Indian Affairs Branch. It is hoped, in this way, that the Indians will eventually learn to speak out in educational situations and have an active voice in their education.

The potential of this program towards self-determination is unlimited, if it would be properly understood and manipulated by the Indian parents. At present, the School Committees, more or less, serve as social organizers in the way of community recreation such as bingos.

In educational crises such as the one which occurred approximately two years ago at Lebret Indian Residential School when the focal point of negotiations should have centered on the approval of the parents, the School Committees were strangely silent. The reason for this was:

The Indian parents do not understand the significance of the School Committee Program and hence do not actively and morally support their School Committee projects - the way an executive body should expect to be strengthened by the will of the people which they serve.

The Indian parents are given only the barest essential mechanics of electing and instructing the School Committees.

The administrators and educators in Indian Schools do not give their active moral support to School Committees except in social functions. Teachers are not instructed or encouraged by the Branch to help the parents understand and appreciate the concept of School Committees.

The School Committees have no constitution to back up their complaints, demands and suggestions, which are settled by the Ottawa Head Office. It is natural to assume that an office as distant as that does not know the particular situations that can arise in different reserves.

The School Committees do not have a central School Committee equivalent to the School Trustees Association of Saskatchewan - to be representative of all Indians in the Province.

All Indian Schools, Indian parents and Indian students are under the jurisdiction of the Indian Act.

There is another aspect of the curriculum that I feel has been neglected. It is one of the threads used in weaving which I mentioned before - it is the "Family Unit". The last decade has witnessed a demoralization of people not uncommon in groups who have not been allowed to develop their full mental capacity and who are ostracized by cultural and social barriers; hence a marked deterioration of the Family Unit takes place - "shacking-up", one-parent families and alcohol are prevalent. When the instincts for the moral code are obscured by false values, fear and frustration; then it falls to Education and its curriculum to restore balance and sanity to a sick society. Perhaps guidance as outlined in this guide, and Home Economics in a specialized form would turn the tide. Up to now not enough emphasis has been put to the science of home-making, failing to take into account that the home is the cradle of civilization and the first school of citizenship and the homemaker is the civilizer. Hers is the hand that rocks the cradle, hers is the hand that rules the world, it does not specify if that hand is white, black, brown or yellow.

When the connotations of the word "Indian" are no longer pinpointed in Education, in Health, in Housing, when the Indian has been assimilated into our Canadian system of education as is the Ukrainian, the German and the Scot, and no longer singled out as a cultural curiosity, then and only then will we consider that true progress has been made.

In today's teaching trend for Indian students, there is the danger of making a cult out of cultural differences. When a child comes to school, he brings with him all that he is. Education should not be geared to change him into a carbon copy of someone else but education should enrich the personality, the character, and the integrity of the individual by taking away ignorance and illiteracy and giving back to him something of value which he can apply to himself, his home and his community.

The Indians once had a way of life, language, culture, religion and a sense of values which were very unique. We can never imagine what civilization, what culture, what cities and towers might have been. All this was squeezed out of the Indian Nation in the same way juice is squeezed out of an orange. Now you have named the residue - the "Indian Problem" and you wonder what to do with it.

It is not enough to give ourselves a pat on the back for daring to voice our impersonal indignation and then to remain an anonymous face in a crowd. We thus acquiesce in the loss of freedom whenever we remain silent in the face of injustice to anyone. Hence by so doing we force the Indian to remain as an invisible man, alienated from the mainstream of our Utopian Canadian Society.

Mrs. Hattie Fergusson

Mr. Chairman, Honoured Guests, Ladies and Gentlemen:
Thank you Dr. Adams for blowing my reputation up. I'm not that good. However, I am quite pleased to have been asked to attend this conference. It was unexpected and even though I am not the best speaker in the world, I hope that I will leave you with a message.

My topic is "Problems and its Phases", especially of young students who are attempting to further their education; I will touch on certain points of this agenda that was sent me. First of all, I'd like to impress on you, that I speak as an Indian from an Indian's point of view - to prove this to you, I will relate some of the experiences that I've had.

I was educated in an Indian residential school, and I received a very good education. I attended Coculitza Residential School in Silens, British Columbia. However, I do not recommend residential schools because of the damage they inflict on Indian home life by taking away the responsibility from the parents. We are reaping the harvest from that policy today. I remember the last few years I spent at Coculitza. When I think back to it, I realize what sending children to boarding school has done and is still doing to the parents. Some parents were sending their children as young as four and five years old even though they were not supposed to send them until they were seven - so you could see what residential schools were doing to the parents at that time. I remember in the early days, Indian family homes were very well organized. Today we see a deterioration taking place which our young people blame the old folks for.

I did not bring a copy of the Indian News Letter which we publish at the Indian Centre, but there was an article there which was interesting because it was written by a young lad who attends the Indian Centre. He turns on his own people and blames them for the conditions which exist on the Indian reserves. It will take a little while for this young lad to learn that the conditions which exist on Indian reserves have roots which go away back. As a former speaker said, the Indians should not have been put on reservations. They did not want to be put on reservations - they fought against being put on them. The roots go back to that time.

As time went on, I attended Chilliwack High School and this is where I had an experience with integration. The grade ten were having a contest in debating and a Haida Indian girl and I, walked off with the honours. As we were

walking out of the class room, a young lad behind me said to another one, "You know," he says, "you can actually educate these savages." And the little fellow beside him said, "Yes, I wouldn't have believed it without proof."

Now that's a story you can laugh at, but it is nothing to laugh about because many Indian youngsters go through this experience today. I almost became a drop-out over this. I was shocked to hear a class-mate make such a remark and I was also very hurt. I didn't go to school the rest of that week and, as a matter of fact, I was considering going home. I wrote to my mother and told her about it, and my good mother wrote back to me and this was what she told me: "Whenever anyone insults you like that in the future, always consider the source; because Indians are better than White people any day."

That made me reconsider and I kept on through high school. That's why I agree with the former speaker - that integration is something you cannot force on Indian people. There are times perhaps in certain districts where people cannot stand integrated schools and these I don't think should be forced. There are other factors that come into blame for school drop-outs and failure of children to keep up with non-Indian pupils. As Mr. Fineday said, the extreme poverty of families and the lack of clothing causes the youngsters embarrassment; and in the case of alcoholic families, the children attend school dirty and very often with bug problems. And here's an interesting little incident.

In North Vancouver with the Capilano Indians, this problem came up. There were four families of Indians and two White families - no relation whatever to one another between the Whites and Indians. North Gate school had quite a time with the children being dirty, right down to the matter of lice, and this had been going on ever since integrated school started. Nothing had been done about it, until a gentleman by the name of Sam Lewis, who last February was elected business manager of the Squamish Tribe, became involved in this incident. He decided to do something about the situation. He rounded up Native women, volunteers, and went on a clean-up campaign which included the non-Indian children. The Indian council hired their own social worker, a trained one, and paid her out of the band funds. They opened a day clinic for Tuesdays and Wednesdays and engaged a doctor and a trained nurse - also paid out of the band's funds. They gave such good and effective work in such a short time that the federal and provincial governments will subsidize this venture - two-thirds of it.

This shows what good leadership can do and what is more interesting is the fact that Samuel Lewis is not an educated man. I think he went to grade six. Of course without his wife, Mabel, he could not have succeeded so well - and she told me that she only had grade three. They are both interested in Alcoholics Anonymous and organize for it on several reserves. They give credit to the Indian Centre of Vancouver for giving them the guidance in leadership.

I think we have done quite a lot of that at the Indian Centre and as an Indian Centre should do, not only give guidance to the young but also to the seniors.

Frank Calder, our Indian M.L.A. in Victoria, B.C., was quite right when he related in his speech to the Legislature, that the task of the Indian Affairs Department was to raise the standard of living and education of the Indians when it was set up. The Indian Bureau has not done this. The squalor and poverty on reservations is proof of that. He recommends community and economic development and that Indian villages should be built up and raised to the standard of municipalities. I agree with Mr. Calder; but the initiative has to come from the Indians on the reserves. Just as the Capilānos in North Vancouver initiated a childrens' clinic and a homecleaning-up campaign.

As the first speaker said: "Indians get blamed for everything. People cuss him for being a drunkard. Who made him one? "

They won't tell you this in school text books, but the pioneer traders traded small kegs of brandy to Indians for a canoe piled up high with furs. When the Indian chiefs protested that the brandy created such havoc with the family life of the Indians, the French clergy appealed to the King of France to stop the practice. The King said that it was good for business and he refused to stop it. The Iroquis did the same thing, they appealed to the English and they said they wouldn't stop because it was good for business. Even today many of your beer parlors would go out of business without Indian patronage.

How many Indians today have made a success of themselves? I can only account for the Indians in B.C. because I am more familiar with them. There is Alfred Scar; he is now district attorney -- what you call a D.A. appointed to magistrate's court in small towns up the coast. We have no lawyers? -- I mean all our Indians aren't what the general public think

they are! There are the unfortunate people who are left on the reserves and they are the people on whose behalf we are here today, to see what we can do.

I am program chairman at the Indian Centre in Vancouver. We conduct educational forums, speakers and anything that we feel will enlighten the Indian people who come there - both the young and old. The Indians on the reservation have a lot to catch up with; I mean they have been isolated on reservations for so long that they do get behind. And one thing a centre can do, is be a source of enlightenment. I think we are doing a pretty good job with that even though none of us have university degrees. Not that I have anything against people with university degrees, mind you, but I think we are quite capable when the need arises to handle certain situations. Being Indians, I think we are in better positions to analyze Indian problems. And another thing that we try to do is to raise the dignity of the Indian. I feel, and this is my own personal opinion, that the dignity of the Indian was chopped off when the missionaries and the Indian Department banned their old traditions. Traditions have a stabilizing effect on society. Look what the Queen does for the British Empire. Well, when you've taken tradition away, look what happened to the Indians.

I would like to give another illustration to prove this point. Round the turn of the century, an Anglican minister was endeavoring to teach Christianity to the Indian tribe at Fort Simpson. He allowed them to incorporate some of their traditions into the services. This shocked his superiors and they threatened to excommunicate him if he didn't stop. But he was a smart old man. He knew that if he did that he would take their pride completely away from them, so he refused and he was excommunicated. So he took his flock up to Macaplan, Alaska and carried on there. And the fact that he allowed them to carry on some of their traditions enabled them to maintain their pride, at the same time as they became educated. They all "might better have shed some of those old fashioned ideas"! Today, Macaplan is one of the most progressive Indian villages on the continent. They have their own mayor, their own aldermen and they have regular elections. It's a clean little village; there is no poverty; they create jobs for their people when things get a little tight. Why couldn't they have done that in other parts of the country? This pride is very essential because the Indian has a lot to be proud of. After all, he helped to create the new society. Scores of the European pioneers died after they were in this country a short while because they didn't know how to live. Indians showed them how; they even helped them

with their economy of trapping furs. He has made his contribution to society and he has not been given credit for it.

What's more, Chief Tecumseh won the war for the British in 1812 and created this Dominion of Canada. Does he get credit for it? No.

I think it is about time that Indians did protest the way they are presented in textbooks which give a general attitude that the Indians are inferior and vicious. Oh, there are all kinds of things they think about Indians. I think it is about time we got kind of, well, - nasty about this thing with the educators. As far as doing what we can outside of the reservations, we can be well-educated, we can work ourselves to a frazzle trying to do something about the problems on the reservations. It's a lost cause -- unless the Indians themselves show the initiative and start working on it the way the Capilano Indians did. And we on the outside serve in an advisory capacity to help them along. I think that is the best way to tackle it and I would like to see more than one reservation attempt what the Capilanos did. I mean, after all, the mess that the Indian is in now, was created for him, and we should stop blaming him, and give him the responsibility, the opportunity to clean up the mess.

You will notice that the speakers deviate somewhat from the topic that is on the program. I had suggested, when I wrote to the speakers, that they include this particular topic in their speech, so that we would have some idea of precisely what we would be discussing in this issue. However, you notice that they have talked about school integration and other problems. But I feel this is perfectly legitimate, this is their liberty and I feel somehow that Indian people do not have the same highly structured mind as the White man, therefore I think that they are entitled to this kind of license. What's more, I suggested to them that they should speak about education in terms of how they feel. And this was really the most important thing; so if they deviate a little, I am sure you will understand.

I liked very much what both of the speakers have had to say, and particularly Hattie, I thought, put the educational situation in its proper perspective. I feel we cannot really deal with a specific issue, such as say, whatever you want to single out, whether it is tardiness or truancy or whatever the case may be, it must be thought out in its total context.

I think Sidney made this point as well, that it has to be thought of in terms of the economic problems, the social problems, the cultural. All of these things have to be considered. When you deal only with say, poor attendance, you are dealing with symptoms; you are not dealing with the cause. As the Indian people start to resolve their problems and improve the situation and begin to see some hope in their life, I think that these problems will gradually be lessened. I believe that we will never solve the problems if we concentrate on any one specific issue. It must be a total picture. The same way, I feel, that we must deal with the historical aspect of culture, because we have to really understand where we are today, how we got here and what were the circumstances involved in this, to know why we are here and be able to do something about it, as Hattie mentioned that they were placed on these reserves, against their wishes. You see what happened was that much of the Native culture was crushed; some of the powerful and dynamic features were taken out of it so that it made it difficult for the Natives to operate under this kind of cultural dilemma. There are such things as creating a dependency within us which is a very difficult situation for us now. I am very critical of such things as treaty money of five dollars a year. This has no monetary significance at all. What I feel it did was this; it created

a cultural and psychological dependency within our people and therefore it weakened them. It paralysed them and these factors we have to consider, I think, in trying to understand education within Native culture.

I am glad that Hattie brought up the problem of textbooks. This is one point I feel very strongly about. And I am sure most Native children feel the same way I did, when they go through school, to be taught about how savage you are and about being aboriginals - being the p-r-i-m-i-t-i-v-e-s. You read any time that natives are involved in a war, it's a "massacre" whereas with Whiteman it is a "battle" or a "campaign".

All these kinds of parallels make it very difficult for Natives. Now, I don't want to blame the textbook people exclusively, because I have been talking to them and they say: "Well, we are anxious to have some material written about the Indian people that puts their culture in its proper perspective, but this material has not been written today. It has not been submitted to us." So we are very anxious to get this material written and submitted to the publishers, so that we can see our own culture and our own history included in these textbooks. We have been excluded from textbooks, from the story of Canada. This is why we have no Canadian image, it is one of the reasons why we are not included in the Canadian identity - look in any history textbook, almost any book, you will see that we have been excluded from these. There is usually one chapter on the early inhabitants and it talks about them in their primitive society. And it is a short chapter - a few pages and then it leaves it at that.

Never again will you hear about the Indian people in the history of Canada. We are not woven in through the Canadian nation as it developed. Not at all.

An outsider reading a textbook or a history book of Canada, would never know that there were Indians in the Canadian Society through these historical periods, so how can you expect us to have any real Canadian identity?

God gave us brains for our own benefit, but our brains are useless if we do not have subjects to exercise them. To me, the best subject so far is education; however, the question is, what kind of education? I hope we will get practical answers to this question at this conference. I hope, too, this conference will lead to better educational systems for the Native children who are our concern at this particular time.

It seems that the educational system we have is not the best; I think we and others are beginning to realize this, otherwise we would not be here at this meeting. I don't think it is the intention of this conference to change the educational system but merely to improve it, for the benefit of the Native people. We realize, too, the more we have educated Native peoples the better it will be for all concerned.

I would like to make comments on some of the following topics: "The Problem of School Integration." Obviously, school integration problems have started in some parts of the country otherwise this topic would not exist. Perhaps it is not too great a problem now, but let us seek solutions to prevent the problem before it becomes serious throughout the country. Most of us should realize that if we let such a problem exist now, we could expect to have more than integration problems, especially with the population increasing constantly; the problem is bound to increase, maybe not so much in this present generation, but our children will have it and most likely the generation after them. To prevent this kind of problem is fairly simple, in "words" that is;-but not in practice, the reason being we cannot hope to inform all the people who tend to encourage such a problem, directly or indirectly, causing problems and hardships not only to the people concerned but also to themselves. This goes for everybody regardless of who they are. We hear so often statements being made to the effect that "we should all be Canadians, for the good of all people, let's unite". Obviously, we are not united or good Canadians, if we are facing school integration problems.

Secondly, I would like to mention: "The Role of Education in Vocational and Practical Training for the Native Children." Most of us know that there is vocational and practical training being done throughout the country. We also realize or should realize there are very few trained Native people, in comparison to the number of Native children who have gone to school. There must be some reason for this. Is it that the children don't want to be trained? Or is it that there is something wrong with the educational system? I think it's both. Anybody who has no desire to learn cannot be taught and by the same token the teacher who has no full understanding of the people he is teaching curriculum cannot fully train

anybody. Of course, most children regardless of whose children they are have a desire to learn. There are a number of subjects the child could completely misunderstand and thereby be charged for being lazy! In some cases it could be because the child has problems at home or school, not enough encouragement, shyness, lack of food or sleep, and it could be a number of other things. More than likely, he or she has a language problem and perhaps subjects are too foreign for the child.

On the other hand, the teacher could be to blame for not being interested in the children, not having a full knowledge of what he or she is teaching; again, the teacher could also have a number of reasons why he or she is not making progress with the children, but more likely, the curriculum is at fault. I believe that the responsibility of making up a curriculum to suit the needs of all children belongs to the parents as well and not exclusively to the Heads of Educational Departments.

The next topic is "The Attitude and Feeling of Indian and Eskimo Parents with Respect to Residential Schools." To my knowledge this subject has been brought up from time to time among educators. However, as far as I know, I have not heard where the parents who have their children in residential schools were given a chance to comment on this subject. If the parents were given an active voice we can be certain they would suggest to have schools in their own settlements. Let's face it, who in the world would part from their children if they had a choice? However, many have no choice, for one reason or other. In some cases they may be told simply that their children need education. Perhaps in some cases the parents would let their children go simply because they cannot afford to feed and clothe them anymore because of economic pressures. In most cases the parents don't know what kind of education their children are going to receive; how could they, when most of them never received education themselves? That does not mean the parents are not educated according to their environments. They have got to be in order to survive as they have done for centuries in one of the toughest environments. Yet these people who have survived for centuries were not asked for any suggestions as to what kind of education their children should receive.

To my way of thinking, these hostels or residential schools could very well be used for higher grades. When the children reach the high school stage they should know enough how to live off the land at least to the extent that it would not be a hardship for them to return to their former way of living. The majority of them have to return to their original

home - at least they have done so even up to the present time. This would mean building schools in every little settlement and teaching the children from pre-school to high school level - then sending them to residential schools. In this way, we would have better results instead of discontented, half-educated children, who don't really understand what it is all about, who don't fit into the White society and end up by being ashamed of their parents and homes. Most of us adult Natives who were brought up in hostels and residential schools know what this is all about for we have experienced the terrible aches of separation from home and family as a child and now as a parent. We know how it is for a child to ache with loneliness, to shake from unshed tears in some corner of the building or under the blanket at night. We know what it is for a child to go around with a lump in the throat, afraid to cry because the keeper had said not to cry; and we know the worry, the emptiness and the desolation of our homes because as parents our hearts are with our little children who are away at school,- worrying, praying and wondering how they are. Ten months is a mighty long time! I know this type of situation exists because I was in the residential school myself.

Going to the next topic which is "The Suitability of the Curriculum and Textbooks for the Native Children." I do not know about the Indian people in the southern part of Canada whether they have been given a chance or not to comment on what kind of curriculum they should have; certainly in my part of the country this has not been done. The curriculum as it is seems to me to have been meant for the children living in southern Canada who already speak English. Therefore, it does not really fit the Native children who in most cases have to learn English first and yet are expected to take the subjects which are foreign to them and learn as much as the others. I am not suggesting to change all the subjects to suit the needs of the Native people, but to add some subjects or make replacements of more suitable textbooks pertaining to subjects which would be readily understood by the Native people, their history, culture, etcetera.

The last topic I would like to mention is: "Does the Present School Program Fit in with the Culture of the Metis, Indian, and Eskimo; and Does It Have Real Meaning to These Children?" I guess most of us realize the school programs do not really fit in with the Native children, especially those from remote areas. Most programs were never intended for the Native children and it would seem that a change is necessary. This, then, would suggest that we should have more programs containing subjects on the way the people used to live and are living now. The living conditions are constantly changing although not as fast as some people would tell you. So should

the educational system.

On the last topic: "Does It Have Real Meaning to These Children?" Again most children regardless of whose children they are, would not get full meaning of what they are being taught, until they can see, feel and even experience what the subject is about. Some Native children have less chance to be educated because in some cases they are being taught subjects which are too foreign to their own environment and foreign to their own language.

Lastly, as this is our centennial year, there is nothing really to prevent us from seeking more solutions for a better educational system and to have this as a centennial project.

Again God gave us the brains to use, let us find something to exercise our brains with. After all we are Canadian citizens; as such we are entitled to have education. Not just the kind that takes us half way, which is causing great numbers of Native children to be useless to themselves, to their community and even to their country.

Remarks by Chairman
Rev. Ahab Spence

I would like to mention that a supplement to the provincial curriculum was devised by Indian Affairs about twelve years ago, by which the students in grades four, five, six, seven and eight were to be taught the treaties. I have taught it myself because I was teaching and principal of a school, so that if any of the teachers have neglected to teach this to the Indian children, I think they have done an injustice to the people, that they should know something of their own treaties. If this was an Indian meeting, run by Indians, we would start with a prayer. Will everyone stand up please. Would you please say a silent prayer, whatever you want to, asking for God's blessing on this conference, thinking of the unfortunate ones who are illiterate.

(Silence, then saying of the Lord's Prayer.)

I would like to quote a few things from a pamphlet I read recently concerning functional literacy: "In Saskatchewan and Manitoba functional literacy is grade eight level. That means, to function as a useful citizen, you have got to have at least grade eight."

Also a case in the area of La Ronge, where drivers for a mining company were recruited having grades two, three and four, just recently. They had tests on the roadsides like: turn right, stop and so on. Thirty-five percent of those people failed. These people had grades two, three and four. Now that means that if you do not keep up with your reading, you will fall very easily into illiteracy. That is a message for all of us. There should be a library in each home of reading material, excluding the comics, which of course are in every home.

Now our first speaker this morning is Mary Carpenter. As you know, according to your program, Elijah Menarik owing to an unfortunate situation is now in the hospital. Mary Carpenter is an Eskimo from Inuvik.

I would like to open with a poem titled "My Education."

I am an Eskimo, my number is WC244, I am five years old.
December 30, I will be six.
My father is a trapper.
We live five hundred miles from a school.
Tomorrow a train comes to take me away for ten months.
I do not want to leave the love and security of home,
Especially Mother and baby Brother.
This train will take many children away from their parents.
They tell me I will go to a big house called hostel
Where I will meet many people.
I am also told I will learn many things.
I shall sleep in a bed where the sheets are changed weekly
Eat three meals a day, wash with hot and cold water from taps.
I will also get clothes.
There will be two supervisors for all eighty of us.
Will they love me like my Mother?
I am also told that I have to attend church every Sunday.
They get most excited when they talk about the schools.
I shall be given books, pencils, crayons,
Maybe I could draw a caribou.
They say the school is big as fifty igloos
But getting overcrowded all the same.
Why do I go, with no room for me?
Will I be taught properly?
What kind of teacher will guide my mind?
Will she be understanding and dedicated like my wise grandmother?
Yes, tomorrow that train comes and I will discover
Or be forced into another way of life.
They tell me this will go on for twelve years.
They tell me in time I will lose my Eskimo speech,
I will not like my home after living in modern buildings.
I will lose communion with my parents
Maybe talk of an illegitimate statistic.
After twelve years in a government institution
Could I ever unbind my soul and consider myself free?
Will I end up a tragedy?

The school system in the North West Territories is robbing the younger generation of a very rich, unusual culture. If we Northerners do nothing to fight to retain our cultural rights, it will be the saddest loss in history. The curriculum we are taught is the Alberta one and not basic to our environment or culture. We go to these hostels, Federal institutions of education, when we are five years old, for ten months every year for the next twelve years. During these years a traditional effort is destroyed. We lose family ties, the most priceless treasure of family closeness. We also lose our language. Most of the things we are taught in the educational system make us feel that our culture is inferior. It takes most northern students at least four years to get grade twelve academic, if we want to attend university. During this process, if we ever make it, we become the most frustrated persons. We do not fit into a traditional way of living because of the education system, and we find it difficult to adjust to the southern culture. I ask you, why was this done? Why were we not allowed to keep our Eskimo identity in this process of

being educated?

We are grateful for the material needs the southern culture has met, but they have emotionally raped us of all the needs, basically, that humans must have to be able to function as a person in this society. I am grateful of this opportunity to tell you how I feel as an Eskimo who has been through your educational system in the north. I only regret that people like you did not come to my parents and ask their opinions and advice about the present educational system.

Now I'd like to tell you a part about the hostel that served us, both as Indians and Eskimos. It is a painful remembrance. I went to school when I was five. I did not speak English. It was a very lonely world. After 8:30 at night we were under no supervision and the world - the other world of the twilight took over. I am going to tell you about that. We were made by the senior and the stronger girls to drink urine and to go to bed, like a man and woman in bed. If we didn't we were beaten up. And also in my school days we didn't have food flown in from the outside very much. Bread was a treat. The seniors used to make us take up our bread for them in our bloomers. If we didn't they would beat us up. I know a lot of students that played sick, and they stole mouldy bread from the pantry, so they wouldn't go hungry. The Eskimo, when he is at home, is not spanked at all by his parents, and when we go to these hostels, everything is different. We are spanked when we do something bad, and at home we are not spanked at all, no matter what we do.

A few years ago I did a report for a professor of Sociology in Edmonton; he is now in the States. His name is Charles Hobart. I told him about the shadow world that went on after 8:30. It was never published, he published it, but it was never accepted by the Department of Northern Affairs. I told him all. That I went to the hostel when I was five, that I did not speak English and we were taught in English. We did not see any Native faces in the class rooms, and that it was a very lonely world. Well, I think that they should have small schools put in to all the settlements with Native assistants. Even though they do not have university training, I think that they could help, even telling the student in his language if there is not an understanding between the teacher and the student. And I think they should abolish the hostel system altogether for any children under eight years. I don't think they should be taken away from home. These hostels would be good for grades nine, ten, eleven and twelve but not for children any younger. I would like to read you a poem. It was written - well, I won't say I wrote it, but it is a good one.

Oh that Northland of countless wonders,
its chilling beauties
Captures the strong hearted making all know the
privilege of nesting in your heart.
Oh Tender Land, the youngest, your history the richest,
your culture profoundly unique.

Your fate is much discussed, but not enough
by the people who one prized it.
Your ancient Tenders are slowly dying.
Oh mighty land, strike now, show your true heart.
There's food again, and murderers; show us
where we failed.
Ten years ago we heard a faint cry southway
Of an invisible wall separating the Tenders without
their approval who quickly show their disgust.
But your colleagues guard the gates allowing the
dictators safe journey south.

Many time you have been represented in grimy capital
By men who falsely honour you,
deceiving your innocent Tenders.
How long will you allow this?
The Tenders have become desperate.
Oh famous land you are being killed in space,
letting men woo you with ambiguous lips.
Sleep now and rest, wake quickly to the Tenders
who love and need you
If you cannot, then honour me, your icy ocean.

The future of the North West Territories is under much
struggle. We just recently got our official capital; and the
commissioner and his staff are going to move to the city in
the North West Territories. I hope when this happens that
they change their whole education system and make it a better
one for everybody in the North West Territories.

On January 30th to February 5th, 1967, there was much publicity about a centennial program in which the Indian and Metis children of Green Lake had toured Prince Albert, Saskatoon, Outlook -- the South Saskatchewan River Dam-- Regina, North Battleford and Meadow Lake. This centennial program had been engineered by Norman Mapes who is a teacher and also principal of Green Lake School; because of this program, there had been much publicity concerning the thousands and thousands of dollars that were spent in Green Lake about the extension of the school, the housing program and several other things. However, the most significant thing for the Indian and Metis was that for the first time there was an opportunity to be able to make some money.

Before this happened to Green Lake, the only time the Indians and Metis were called upon to work by certain firms was when they had a dirty job to do such as pouring concrete and tearing off forms; that and other jobs which sometimes lasted two or three days at a time.

On interviewing these Green Lake school children, I found out that many of them had preferred not to go on this centennial trip. Instead of that trip, they had wanted to buy instruments such as amplifiers and guitars so that they could go ahead and raise more funds with these instruments. But arrangements had already been made for this trip so that finally some went and some stayed at home. I would just like to point out that Indian and Metis people have an independent mind, therefore independent thinking and we need no White supremacy to try and brainwash us.

In this same community, the children have to travel a distance of from three to four miles to the nearest High School. Year after year there have been complaints made by these children to their parents regarding the teachers. Some of the complaints were that they were not being treated equally with the White students. There were remarks passed by teachers and students such as: Weaklings, cheats, Indian pow-wows, treaty Indians and so on; the teachers using such tactics as dropping out the kids, grabbing them by the hair and the ears. This intimidation of the children causes them to drop out of school.

I feel that, in this paleface society, the teachers should learn to exercise at least one fact and that is respect. If we are going to go out in public, I say let's learn to respect one another.

And then, of course, we are being discriminated against in school and in job opportunities and all this because of a lack of education which has resulted in idleness, poverty and juvenile delinquency; because it seems to me, the whole issue is discrimination. I can speak from personal experience on this issue.

I remember when I was a little boy going to school we used to be called a pack of timber wolves, savages and what not. However, I dropped out of school for the reason I had to get out and work, since there were five other children besides me in the family and the only income that we had was my Dad's old age pension plus the family allowance. Year after year, of course, we used to make a big garden plus go out and live off the wilderness by snaring rabbits, fish and wild meat. I had to go out to work because my Dad had to go through a serious operation; we were unable to hire someone to do the chores such as going out to get firewood which was about three miles alongside the lake and into the bush. I had to go eight miles through desolate country to get hay and we used to get water from a nearby lake which was about half a mile away. We were unable to hire anyone to do these things which meant I had to get out of school. It was only when my Dad was able to do a little bit of work that I went to work for a private enterprise outfit, for every five cords of poplar I cut that year I got paid for two. This was my first experience dealing with the Whiteman.

Ladies and Gentlemen: In Green Lake, the people have been working for the past twenty years for \$9.00 a thousand for bush operation, and that is highly regarded as one of the best money making operations by government administrators; out of that average, our pay was \$6.00 a day. Now I would like to ask the audience here, can you live for \$6.00 a day? Can you feed your families for \$6.00 a day out there? Come on, someone tell me. No, that's right you can't, eh? Well, how can you expect Indian and Metis people to live on those terms and conditions, competing with the sky-high rocketing prices of today?

At the time we went to school we weren't properly clothed, and that wasn't because my Dad was a drunkard or lazy or shiftless or whatever the word you might want to use, but simply because we had no other alternative. And again, not too long ago, I had an interview with one of the treaty Indian students from White Fish Reserve. He told me that he was

kicked out of school at the age of fourteen and when he got out of school, he was in grade ten. So regardless of what the circumstances might have been, I feel that this should have gone through the proper channels before you should think of expelling any student. But this kind of standard is quite common through the reserves and the Metis settlements.

Now going back a few years, fifty years or something like that, our only means of making a living depended entirely on fishing, hunting and trapping. Still today we have a few of our people, I would say quite a few of our people, who depend on fishing, hunting and trapping. A long time ago the Indian says that when the Whiteman came to this continent, they had to stack fur up about so high in order to be able to get some kind of a muzzle-loader gun for themselves. But today it's no better. Today when the Indian or the Metis comes out from his trap lines and he goes into the trading post, such as the Hudson Bay, they have to settle pretty well for what they are offered; because if they don't, it is pretty rough for them and their families. They have large families to support. This would mean probably that their credit would be cut off.

Speaking of discrimination again, we know what discrimination is like; we live with discrimination, we have suffered through discrimination and it has gone as far as causing death. Not so long ago here, four or five years or thereabouts, there was an incident that took place in Glaslyn, Saskatchewan. There was about nine Whitemen who were employed by some highway construction builders. So that day, they decided that they would go and raid this Indian camp that was situated on the outskirts of Glaslyn and which they did raid. They went and picked on a helpless old man and found the next day that they had sent this helpless old Indian man to Boot Hill.

I just wish they had tried that on me. At one time it took ten White men to kill one Half-breed or one Indian; if they had tried that on me I would have ---- there sure enough would have been two or three of them that would have come along with me. And then again, there was another incident in Prince Albert, Saskatchewan. I cannot comment on this too much. Of course there was a Metis girl who was found on the outskirts of Prince Albert, two miles north of Prince Albert. We are looking forward to hearing about the outcome of this.

I have said before that the only way that we will be able to solve all our social and economic problems, is if we Natives unite and it is the only way that we can get things done in an effective way. We have taken a back seat too long. We have

respected the White administrators since 1885 and what have we had in return for this respect?

I feel we are quite capable of solving our own problems if given the chance but to do this there must be social and education changes and it is up to us Natives to work for this change. I hope that I have achieved something with what I have said. Thank you all!

The Indian problem is a complex and complicated one; could you not open up your hearts a little and let the Indians help out? You may think you have in the past, but wasn't there always a Whiteman around somewhere in the picture always waiting for the chance to supply his superior ideas: "Those poor Indians need me." The full implications of this assumption show that in reinforcing this stereotype image, the Whiteman has of the Indian, Whiteman believes the Native is completely dependent on Whiteman.

At a recent conference, the Indians told the Whiteman he has problems and the impression is left that it is only up to the interested Whiteman to do something. They assume that they have the superior technology and the academic education that will point to a better Indian future. The Whiteman listens, or seems to listen, with an almost morbid curiosity. It seems that he listens to all these trials and tribulations, the aches and pains of the Indians with a great feeling of sympathy. Whiteman seems to reinforce the feelings that his is the superior culture, by his looking on the down-trodden as his "Indian Problem" or what he calls the "plight of the Indians". I hope, therefore, at this conference that in listening to the Indians this barrier will be torn down.

First, let's look at the Whiteman's culture. The European civilization has been isolated. It seems to be a rigid culture in that its basic philosophy and the central ideas that it rests on have not changed, although it has come in contact with a lot of different cultures. The European civilization, the parent of the so-called Canadian way of life, has spread to other parts of the world and has not blended with the ideas and beliefs of the original inhabitants of those countries. It has sought to change them, to remake them in an image of Whiteman. The "Whiteman's culture" bears a superior attitude and he believes it is his duty to spread civilization to all the world. The whole world today is threatened with a major catastrophe--nuclear warfare--and this is not the Indians' doing. He never contributed to the Euro-Canadian culture in that his contributions were never accepted or even looked for. At the very least, the Whiteman should recognize the deficiencies of his own cultural background and look to the Indians as one source of bettering himself and his world views.

The main topics of this address will be dealing with some of these important recommendations in the hope that you will try to discuss them with a "What shall we do?" instead of "Where did we go wrong?" On making some kind of concrete recommendations of how to better the situation to a small degree, a few general remarks need to be said about education, the educated Indian and the Indian university students.

First of all, it seems that people really look up to the Indian with some university training or special training. Administrators and educators would like to think: "Oh good, all we need are some more Indian university graduates, more

Indian professional people and we will have all the Indian leaders we want." I think these people will be interested and mostly surprised. To the Indian, it could be extremely dangerous as well as a major disillusionment to think in this way. Indians just may find out that their own educated offspring, their sons and daughters, are even more anti-Indian than the most ignorant, insensitive Whiteman.

In fact, besides suggesting curriculum changes or patching the old tire of the Canadian educational system, we should look to further changes and the sooner the better. Indians need the best education possible and not just accept the Whiteman's system as being holeproof because it is quite evident there are holes in it.

What is this education? Is it just the stuff that is being taught at schools? Well, I ask because I know that in this country there are occurring major changes in the educational system; the teachers in a public school system, I think, will be some of the last people to know, the non-Indian parents and the so-called backward Indian. Let the Indian just take the Whiteman's word and trust in his technology and he will be dooming himself forever. However, I know that it is usually the most uneducated Indians academically, some of the older people on the reserves, who see the Whiteman's culture for what it is. It needs improvement, it is desperate, it is sick. However, because there is a tough language barrier, the Indian cannot make himself heard. As the young people have been forced to learn English they will be able to communicate and contribute to the Whiteman some of the ideals and aspirations of the older Indians who, through experience of living in a harsh environment, have acquired wisdom and knowledge. To apply these acquired traits and to pass them onto the young people who must learn to live side by side with Whiteman, it is now a necessity to acquire at the very least an elementary schooling. But why stop at the elementary level when the opportunity is there?

Let's look at the drop-out again. Did he really commit such a moral wrong? Here is an Indian, who could use education, one who was given a chance and one who fell from this dizzy height. Don't you think he could have been given a second chance? I mean he has already come so far, if he says he is in High School. Why is he so quickly judged as being incapable of higher academic learning, that he should be judged as only capable of being a mechanic, a cook or joining the working classes? It seems that for an Indian to fail even a couple courses, he should go into a less demanding program. Is that fair? I think that this drop-out is an out-and-out casualty of White supremacy. Education is the Indians' right and should not be viewed as a privilege. It is his right because of his position in this country of being the first citizen. It is a small compensation to educate the Indians' children and to give them the best. In the competitive Euro-Canadian society, education is viewed as a privilege, the privilege of those with a financially stable background.

But for the Indian, as I said, it is only a small compensation as his right. It should be viewed as a desperate need to gain an education that is both meaningful and an education that will liberate him from the benevolent Whiteman.

What can we do? Some of the ideas that have been tossed around by the younger generation are as follows:

Education should not be defined as merely academic learning and a matter of grades and written examinations.

Let's also recognize this conference as a potential learning situation for the Indian and non-Indian people. However, more Indian conferences should be promoted in addition to Indian workshops and sessions. In these training sessions the Indians could learn from one another instead of always taking lessons from the Whiteman. Couldn't Adult Education be viewed in the light as increasing communication among the Indian adults instead of just showing him television movies?

To encourage young people to stay in school and enjoy what is offered here.

And that is hard to take. Education can be bitter medicine. I think that to encourage young people to stay in school and to make more of this "old tire," we need some well-trained guidance counselors. I think they should be young Indian people providing knowledge to their own generation, not preaching down to them but as one of them, providing knowledge of what is worth while in the pursuit of an education in order to secure employment. There is a great upheaval in the fast changing society of the Euro-Canadian, and, we do not want to be the last to know, as certain jobs will be obsolete by the time we have taken our training for them.

To cope with the frustration of both the Indian student and the Indian Affairs Branch in the area of the boarding house programs.

There is one alternative that I can think of now, it is Co-operative Housing. They should be promoted and supported. Some Indian students who are placed in highly middle class homes cannot feel at home because of house regulations based on prejudice. Indian people tend to be shy and self-conscious and this situation can do much damage to the self-confidence of the young Indian person who is already viewed as a potential strayer off the straight and narrow. This kind of student co-op housing can be realistic. In co-operative housing, they are free to act as responsible young adults and they can make their own curfews and adjust these when the situation makes it necessary. They are free to make their mistakes and to experiment or learn what are

the responsibilities of being an adult.

At the present a small group of us, five to be exact, are planning to buy a house in Vancouver and to form an organization called the Indian Youth Co-Operative Residence. I think that it will mean that we will look on the house as being ours and we can do things with this; we won't have any problems with prejudiced landlords or others that can keep us from acting as responsible young adults.

The student who is discriminated against unduly by Indian Affairs guidance counselors should have an alternate means of financial support to further his education.

At the present time, there is only one source that a student can appeal to and if you don't particularly hit it off with this person, then your whole future can very well go down the drain. Why should so much power be invested in any one person? Then again, if you are a tactful Indian, you can work your way around. A lot of young Indians can easily take no for an answer. For instance, I didn't go to university or even think of going until I was twenty-one or so. I thought it wasn't the place for me. Besides, I could not think of a way to get there because I regarded it as a place for rich people. Therefore, I sincerely believe there should be an independent scholarship board, a service from which young Indian people can gain financial assistance to further their education. Young people should sit on the applications board, read and judge the applications list and have an active voice in it. Society is changing so fast and the young people are faced with a great many things completely new to them! In order to adjust to changing conditions, they must learn to do this for themselves and in this way it will be much more meaningful.

To assist the students to reach this objective, there should be more tutoring programs for students similar to the one operating in Regina through the Friendship Centre. Clothing-wise, the competition in price tags tends to present a major obstacle to Indian students who want to dress as well as their White counterpart, who want to fit in and yet remain on the outside as a stranger looking in. It is in these areas which are important to the student that extra help must be forthcoming in academic subjects, in grooming and in social etiquette. It is an accepted assumption that Indian students do not have a background that will equip them to face the real competitive nature of middle class schools.

I think we should also keep in mind things like creative kindergartens and preschools. But then again, when you say these were established, they shouldn't be overrated. It seems that whenever anybody establishes some change in education like a different approach people go thundering around as if it were going to be the cure-all.

Now I think that the Canadian Indian Workshop is one way that young Indians have established to plug up the brain-drain that the Indian people have. It seems so many of the educated young Indians cannot go back to help their people in some way. The reason is that Indians do not readily accept Native leadership nor are they prone to recognize the academic achievements, thus potential leadership, of their own.

The Canadian Indian Workshop is a six week Anthropology course designed especially for Indian students in that there is a study on Indian history and a study on the legal structures and an historical analysis of Indian Affairs policy. The planning stages of this workshop involves Indian youth and is in some ways similar to the one in the States called the Boulder Workshop. However, the structure of the Boulder Workshop is different in that it is still being run by interested Whites. The involvement of Indian students in planning their own programs gives personal meaning to the course. In this way, it becomes an indirect leadership course. The main idea is to equip the Indian youth with a kind of knowledge, which they can use if they wish to become a part of the Indian struggle today, which is to better living situations. The Canadian Indian Workshop is just one way of doing this. It provides several different ways of looking at the Indian situation and it enables the Indian youth to communicate with Whiteman regarding the "Indian Problem".

The 1967 Canadian Indian Workshop is being held at the University of British Columbia through the Extension Department. Admission requirements for the six weeks course are not restricted to those students who hold provincial university entrance requirements. The course may be used as a credit in university for some students. More information regarding this particular course may be obtained from "yours truly" or by writing to the: Canadian Indian Workshop, Extension Department, University of British Columbia, Vancouver, British Columbia.

For the particular people in official capacity who have got money to spare, I would like to suggest that you

could offer scholarships to a worthy Indian student. The usual rate is \$400.00 per student. You realize, of course, that most of the students cannot contribute to this themselves and that it should not be completely government sponsored thus leaving it too much at the whim of the "political current of the day".

Last but not least, I would like to suggest that there should be an Indian college, a junior college, an Indian university with Indian languages being taught. These institutions should be unique in that they should be considered as "seats of learning" and not as the human factories of our present day university system. The curriculum of these all-exclusive institutions should be flexible and this "flexibility" should be remembered when discussing the educational system.

You may walk away from this conference thinking you have been to an Indian Teach-in but I hope you can see the disillusionment that the Indian is faced with today with Whiteman. We are not overcome, we are moving ahead and we can do so with or without your help. It will help you to support us.

I have been given a topic on church and state that can actually please no one, but I do trust that you will listen and try to understand what I have to say to you. I suppose I should begin by talking very briefly about myself. I am Kahn-Tineta Horn, a Mohawk of the Six Nations Iroquois Confederacy. I don't speak for the Mohawks of the Six Nations Iroquois Confederacy, I speak for Kahn-Tineta Horn. I live on Crown operated Indian land at Caughnawaga, Quebec. The Six Nations Iroquois Confederacy are the united Tuscaroras, Onondaga, Cayuga, Oneida, Seneca and the mighty Mohawks, who were once called the "Tigers of the Forest". The founder of the Confederacy, Deganawida, devised our Constitution over four centuries ago; incidently, this is the model for the constitution of the United States and the United Nations. The Iroquois Confederacy were so resolute in the defense of their homeland that they punished the French, the first invaders, so severely that they made this continent English speaking. For your own further information on this very important part of History, I recommend that you all read a paperback book entitled "Indians of the Americas" by John Collier; and then when you read this book, you can come and debate it with me if you like.

Like other Mohawks, my father was also a high steel worker. I have eight brothers and sisters and we grew up on the reserve. When I was young, I started to look around for information on Indians and I was shocked to realize that everything believed about us by non-Indians was false. I discovered that the average Canadian considers the Indians as slightly simple, slightly immoral, children of nature who like to play tom-toms, dress up in buckskins and beads and entertain the White-man with dances and who live on welfare, satisfied and contented with this present way of life.

Now, when I discuss the truth about these present living conditions of the Indian people with high government officials they tell me: "Oh, you are wrong about Indian people, a lot of Indians are getting a good education, getting good jobs in the cities; they are behaving themselves now. They have all become churchgoing Christians and soon all Indian people will be just like other Canadians. What are you getting all excited about?"

It is true that I have been shocking government officials and other Canadians all over the country by bringing out the grisly truth about Indian living conditions all over Canada. To many I am just about as welcome as the skunk at a garden party. The truth is that Indian people are drowning in Whitemans' world and it seems that they cannot learn to swim. You see, the crux of the whole problem is the fact that poor people with little else to do have a habit of bringing large families into the world. The Indian population is multiplying at a fantastic rate, our resources for livelihood are being taken away or vanishing. Society and business is becoming more complex and the gap between the Indian and the White world is getting wider and wider; in fact we are doubling our numbers every fourteen years. We are already presenting a shocking

social and economic problem. So we look around to see what can help us and quite naturally we think of education and religion.

Well, let us put education aside for the moment and discuss the effect of Whiteman's religion on Indian people. There are reportedly about 120,000 Roman Catholic Indian people; perhaps 60,000 Anglicans or Protestants and about 40,000 other religions. As a result, on paper, Indian people are virtually all Christians; the exceptions are some of the ancient Indian faiths such as the Rock House people of the Iroquois. Let us examine how deep Christianity is within the Indian people. Now here is a very interesting question I would like to ask you. Does faith and religion shape the people or do the people shape the religion to their needs? I think that the latter is true. We read about Islamic, Hebrew and Christian faiths and find that they were created on written words for large community dwellers living primarily in a complex society with social strata, with property and possessions; the emphasis on preserving order, punishing those who abuse property and rights and for people who have passed beyond the stage of struggling for survival. These religions all recognize tithes, social classifications, property and other factors which they all accept. To support these religious principles are such things as the ten commandments:

"Honour thy father and thy mother" is a commandment to insure respect for the elderly who are usually the possessors of the accumulated wealth.

"Thou shalt not commit adultery" is not only to avoid jealousy but because Christian fathers are responsible by law for raising their children and they wish to pass on their possessions to children they are sure are their children and not somebody else's and for other reasons related to property and morality.

"Thou shalt not covet" is a commandment presumably to protect those with a great deal of property from the bitter, envious thoughts and subsequent actions of those who have little or nothing.

"Thou shalt not kill" applies to killing within the community, although Christianity does permit wholesale killing in wars but not for business and private warfare.

Now let us examine these commandments and explain why acceptance of these by the Indian people would have been impossible. In the first place, the average age of an Indian person in Canada today is about thirty-five years of age. The average age of the Indian in past years was perhaps eleven years so there were very few ancient Indians and those who did survive beyond that age needed no commandments to urge their being honoured. Also it is difficult to honour

your father and mother if you are not sure of who they are or if they are all dead by the time you reach the age to give honour to anyone. Also, as to adultery, now this would have been a serious question for Indian people who realized that to survive they must keep their numbers up to the maximum, which meant that every Indian woman able to bear children must have had a child every year. With so many Indians dying in warfare or from other causes or being absent for months or years at a time, naturally this presented major problems. As a result, the duty of an Indian woman was to her people first - before her man. As the father never had to worry about the cost of bringing up these children, and there was never such a thing as property inheritance, the problem of support or succession to ownership presented no problem to the Indian people. So "Thou shalt not commit adultery" might well have been a fatal commandment to any Indian people who followed that injunction.

"Thou shalt not covet" had no meaning to the Indian community. The chief was usually the poorest guy, for he was obliged to look after the widows and the poor people. Possessions to the Indian people meant getting fat, slowing down and becoming the victim of attack. Possessions were acquainted with death to Indian people and so possessions then and today still have very little meaning to Indian people. Coveting the possessions of others was not a problem to Indian people who all own the same things, if anything, and they quite cheerfully shared everything with their brothers and sisters. Indian people do not covet what the White people have, so that commandment would have had very little meaning to Indian people.

Here is an interesting one, "Thou shalt not kill". This is a very worthy commandment and some Indian people accepted it; but then they ran into Indian people who did not accept this and as a result they were dead Indians. The Hurons, for example, were already early converted to the Christian religion and they had to stop and think first as to whether they should kill in self-defense while others who weren't confused went ahead and attacked. The result is that the Huron population is now extinct, while others like the Iroquois have multiplied many times over.

This is not an attack on Christianity or the Ten Commandments by any means; this is a revelation depicting that the way of life of the Indian people for over 10,000 years was a bitter struggle for survival. They had their own beliefs in the great spirit of nature, their own balance with nature, their own customs which allowed them to live in the conditions that surrounded them. It worked and Indian people survived. Now, is that way of life, that culture, that thinking so deeply buried in the thought patterns, the nerve and brain structures of Indian people? Is it something that can be wiped out within a generation or two? On this point, the experts seem to differ with me. A group on one

side believe that you take an Indian child and bring him up like a White boy and he will be like a White boy except, maybe, a little browner. Others believe that the Indian forces within an Indian child are so strong that no matter what the environment is, he will be an Indian in mind and action. Most Indian people who recognize that their way of life is being disrupted find that they do not have the motivations to be successful in the White society.

Indian people are different. They don't wish to acquire wealth, have power over others, punish evildoers by police force, law court sentences. Indian people do not seek or covet prominence in a community or even want to meet these people. So when you realize that everything for which the White people work is almost exactly opposite to what the Indian people want, then you realize the gap to be crossed and that Christianity has a very difficult task to try to fit people of such opposite cultures. Is this a task of religion?

Is this a bitter denunciation of the Christian religion? Not at all. I admire the Roman Catholic Church, and to a lesser extent the Anglican Church and to a lesser extent all of the similar religious orders. They believe in their assignment, they plan and work at it and they are determined to capture those who do not believe as they do. They try to force these others to submit to their ideas, to victory and service. But unfortunately this idea is based on their notion that all people are really the same under the skin. Nothing could be more false. When you find that you cannot explain many of the actions of Indian people, you will realize that this is because Indian people are different from white, yellow and black races. Indian people don't have the same things inside their fence and the same patterns as these other people. You may well be sending messages to areas where there are no receiving stations. When the Roman Catholic Church spends its time sending messages to Indian people and the Indian pushes and pulls, squeezes and twists his brains to try to catch on, to understand, appreciate and to co-operate; the poor creature is so confused and stunned, that he doesn't know enough to get off a hot stove. Trying to understand religion, trying to cope with things that he can't learn destroys and stuns the brains of young Indians and they will never recover. It is tragic but it is true.

Picture yourself, if you knew no Swahili and you could learn or understand Swahili, but you had it thrown at you night and day; you had to work in Swahili, pass exams in Swahili and try to communicate in Swahili but it just didn't get through your brain. You would be stunned, frustrated, walking around in a daze. After a while you would look like one of those Indians you've seen, flaked out somewhere. You would be stunned from the pressures from others for something you couldn't deal with. This is how it is with an Indian,

the Christian religion just cannot register. The Church is sending out messages and emotions to an area that just isn't there.

However, the Indian out of respect for the Father or the servant of the Church, acts respectfully and makes noises like he really believes this carefully arranged combination of Whiteman's law and legends. It wouldn't be so bad if Indians just acted as if they believed when they did not believe. It wouldn't be so bad if Indians just didn't believe. But to try and try to understand, believe and be a part of Whiteman's religion and to blend their education in with this religion when they cannot do it; it leaves them all coiled, confused, feeling stupid and inferior because they cannot deal with something that is not within the arrangements of nerves, brain-centres and stimuli. White people in Western Canada must realize by now that Indians baffle them, confuse them and that Indians don't act in a way that they act and they don't act in a way that they are "supposed" to act or are "expected" to act.

Indians cannot really accept religion based on a single Supreme God and his Son, a big team of Apostles, Saints and others keeping track and posting the scoreboards and generally keeping a batting and fielding average on every Indian for the Great Scorer.

Let us now look at it from the side of the Roman Catholics. The Christians sincerely believe that their faith is right and true. Why do they believe it? They believe it because they were born into it; they have no choice in making an unbiased decision for as the twig is bent, the tree is inclined. They have no choice to be anything else but Roman Catholics and they must try to make everybody else Roman Catholic too. They act in good faith and they do this because they believe it is true. How can you tell a dedicated missionary that he is committing mental murder on an Indian who is trying to turn and twist his mind to accept something in his brain when he has no brain centers, no nerve impulses, no recording apparatus to accept it? The areas of the brain that are required to absorb and accept educated Christianity exists in the Whiteman; that is why religion is so firm in them. But they don't exist in the brains of the Indians, they don't exist physically in the Indian brain. So no matter how you try, an Indian cannot really be a Roman Catholic and an Indian at the same time. He can only act and imitate but not be one unless he has so little Indian blood in him that it really doesn't count. The Christian faith is a very good faith for Italians and some other people who fit into it and enjoy it but it is an impossible religion for Indians. Their brains won't accept it and as a result they are living a disastrous life between acting as if they are Christians, feeling as if they are Indians when their minds are fumbling in a stunned way from one extreme to another.

Just the other day, the Head of the Montreal Catholic School Commission announced that: "Most young Catholics go into the world unprepared to debate with materialists". He was speaking about white Roman Catholics who live in the great metropolis of Montreal. So imagine how ill prepared for the world are the Indian Roman Catholics who go to religious schools. He said that Roman Catholic students find themselves incapable of analysing and refuting the arguments and the associations of the liberals because they have never met these people before and they never had to contend with them. With closed minds and with closed ears to the outside world, how can Indian students know what to think or write? If Roman Catholic children were to justify their beliefs earlier there would be less danger of these young people becoming scandalized when they meet unbelievers and scoffers for the first time. Now what is most revealing is that a Christian school commissioner made a statement showing his concentrated knowledge of religious dogma rather than on the efficiency of an education to make a living. This commissioner admits that the young Roman Catholics in Montreal are incapable of holding up their end in religious ideas. Now, if the young white Roman Catholics are confused, just imagine the utter and complete confusion of Indians who try to understand a religion which is built for another culture, another way of life, another world.

I have studied a group of non-Indian and Mohawk children in Montreal of the same age level. I found that the Indian does exceed in all of the intelligence actions, conversation, difficult dexterity, humour and all of the informal tests. Then the Indian goes into school along with the other fifty thousand Indians and the non-Indian child goes into school with fifty thousand other non-Indian children. What happens? The young non-Indian child starts his studies course, a goal of preparation for power and prestige, prominence, education, wealth, authority and profit. The education and the religion blend together in reaching these goals. But the Indian child cannot accept any of these goals because they are hostile to the real forces controlling the mind of the Indian child. But the Indians don't want to control others or to be famous, or have power over the Indians and they don't really have a great thirst for the same goals as the non-Indian through education - these goals being money and profits. The education and the religious concept have slipped and this is what our education is based on. The result is a clear-cut direct course for the non-Indian children. This is illustrated in the large number of professional non-Indians as contrasted with the two digit number of Indians in the professional strata. For the former, this proves that their education blends well with their religion and the two don't interfere; while the latter proves that education does not blend with religious pressures put upon the Indians. There is confusion that is forced on the Indian mind as a result of an attempt to accept religion and education at the same time, one mixed with the other, which completely destroys the learning ability and the po-

tential educational achievement of Indians.

What about the Indians without Christian religion? Like myself? We aren't confused. Recently in Kasawaga I made a careful check of the relative success of the Catholic and the pagan Indians in higher studies. I found that the Roman Catholics outnumbered the pagans, seven to one, and that they had a shocking record of failure proving that the education received by the non-Christian Indian in Kasawaga was far more effective and successful. Is the education so different? Mind you we have another thing to contend with on my reserve and that is the French language which is forced on us and we just cannot learn it. But there is something in the confusion of religious instruction that causes the Christian Indian to fail in his studies.

Now as I said before, please do not consider this as an attack on some wonderful men and women all deeply religious; please do not consider this as an insult to the priests and nuns who have given so much and continue to give so much of their bodies and minds and their hearts to Indians. They are sincere, good, dedicated people and we must love and respect them for their kindness, but we cannot accept without question the presumption that the first step for success for Indians is to accept the Christian way of life and that you have it as a cornerstone in our education and established as a principle of our conduct. If we question their efforts we see the shocking failure of education of Indians in the last century. Over thirty million dollars was spent this year on education of Indians and what were the results? You ask and what do they tell you? They give you the reports: "Good", or "Improving". The results according to Kahn-Tineta Horn, who didn't spend the thirty million dollars and so doesn't have to make up excuses; I say the results are terrible but improving.

The main object of education for Indians is to permit Indians to survive and to support themselves in the world in which they exist. The main object of education of Indians is not to save their souls in another world which they will never reach and which Indians don't believe in anyway; but education is for survival and there must be a complete rejection of all things in education of Indians which does not exist in their ancient cultures. The education must not involve or be based on people living in a tropical land on the shores of the Mediterranean two thousand years ago but it must deal with everything about the Indians.

Indians must be asked to believe all of the impossibilities and the improbabilities of religion. Indians know that truth is real and painful. Indians must be taught the facts of life, part forcefully, part so that these facts may be used to help us to survive. There is nothing wrong with these good priests and nuns teaching Indians as long as they don't for one moment

start imposing on them the ideas that lead to complete confusion.

Again I must stress, and stress, that I regret that my words seem to be an affront, an insult or an attack on a century of service and dedication on the part of religious teachers of Indians. There is no criticism of their sincerity, their beliefs and their sacrifices. Not at all. But we are faced with the fact that the Indians are falling behind. They are falling behind more rapidly than you realize. I don't want to be told about this one person over here, that one person over there who is doing fine. I want to know about the 225,000 Indians, of Indian status, and 250,000 without Indian status. Just what are these 475,000 Indian people doing?

If by the waving of some kind of magical wand or a miracle of nature these Indians could suddenly become successful young immigrants into Canada who could survive and succeed in a Whiteman's world and be integrated, I would have to concede and say yes to this because it would avert the coming disaster. But those who know Indians best realize that Indians cannot be turned loose, brought into Canadian society with the hope of integrating successfully. If we recognize that survival is the first step; to become self-supporting and self-respecting is the second step, then everything done for Indians must be based upon feeding, sheltering and medical care first of all. Now, this will make it possible for their bodies to survive but it will not make them self-supporting and self-respecting and allow their minds to survive. Indians must be trained first and then educated in things that their culture can accept and use. Indians must be trained in the things that will be useful to them and their people in their communities. All of the old ways of education which we think are effective for White people actually must be discarded and a new way of teaching Indians must be undertaken. I am not going to try to tell you how because there are educators here, people with doctor's degrees in Education and I am pretty sure you probably know how this can be done.

In conclusion, as I have said time and time again, and this is perhaps a statement that has caused my unpopularity all over the country but I think the statement fifty years from now will be recognized as the shocking truth although today I expect all these government officials, teachers, religious authorities, Indians and most of all the White listeners: ---

Indians are costing about \$300,00 a day to survive at the moment. Every ten or twelve years this sum will double. Twenty-five years from now the Indians will need one and a half million dollars a day just to survive. So disaster, don't you think is coming very fast? And therefore I say that education rates low on the order of priorities and we don't need more education, we need more effective training. For instance, he is drowning in the river and he is coming up for air shouting: "Help, help somebody save me," and you

are standing on the shore saying: "I am going to give you education." So he drowns, eh?

The first thing is that Indian lands must be protected to keep Indians secure as a group and there must be a concentration of development of Indian lands. This development must be owned by Indians not owned by Whiteman using Indian lands leased for ninety-nine years which is being plotted right now by the government in Kasawaga. Indian communities must be improved, perhaps the cost to the Federal Government will save money in the long run. Indian housing must be improved so that Indians will have privacy to study, learn and develop. Medical care must be improved to give Indians better health. One of these days I hope to make a report to the Canadian government about the shocking conditions of Indians and you are going to hear a report that will shock Canada.

But of course that is not my subject here today. The Indians must be trained and trained for every kind of job they can do within their own culture, within their own environment to improve this environment, to think they are useful to help themselves and their people to survive. Then maybe we could have a little education. An education must be a simple, direct procedure. Education must not be confused with faith, religion, belief or anything but learning and that is where it rests. Education is lower on the list than other priorities. But education must be reformed, it must be taken from the realm of unbelievable mystery of dogma, legend and fiction. It must be translated into terms of Indian understanding and motivation. Religion has no place whatever in the education of Indians. The records prove it.

So may I respectfully say that all of you with an open mind weigh the words that I have said without rancor, if you want Indians to survive. To see them self-supporting and self-respecting we must go step by step, protect our lands, improve our communities as a group, improve our housing, give us better medical care, train us in useful skills and then -- finally reform the letter of education.

My presentation this afternoon will be on the "School Drop-Out." Before I delve into this all important subject, I will deviate for one moment to a topic which I feel is equally important and which is relevant to the issue at hand.

We Natives of this country are struggling today to tell you, in the best way we can, that which we know is wrong in our situation. In telling you this, we might rub you the wrong way. Most often you will state that what we say is controversial or generally disturbing to the status quo.

A fact I have noticed at most Conferences on Indians is that too often people leave the conference with negative attitudes and impressions. I speak here not only of delegates, resource persons, be they from professional or non-professional backgrounds, but also of government officials and news reporters who are the eyes and ears of an eagerly listening Canadian public.

Here in this listening audience we have all kinds of listening ears. The ears that are receptive and more perceptive to our needs and beliefs. There are those ears which remain deaf and/or indifferent. There are those ears, too, which do not correctly interpret our needs and beliefs. I speak here of the reporting news media. We, Indians, are continually the subjects of articles in the pages of many newspapers every week across Canada. Creditable news stories are too few and too far between. Sometimes the stories about the Native people make for sensational reading by focusing the public lens on our meandering exploits and thereby reinforcing our stereotype image as being lazy and shiftless, unreliable and drunken; and, by so doing, adding yet another blow to our already shattered pride and dignity.

Then, there are those ears which when listening think that they are hearing uneducated garble out of the mouths of infants and thereby react with an overprotective indulgent paternalism. There are those tender ears which when listening to the naked truth, as only a Native can tell it, feel so shocked and offended that they immediately react negatively, closing their ears and pretending that they are not involved or affected by the plight of the unfortunates and self-righteously brush off the message as incredible and exaggerated.

Now the "School Drop-Out." We can truthfully state that the Native school drop-out is a victim of inadequate intercultural communication. Why?

When answering this question, one must consider the total environment that surrounds a child both at home and at school. At the very beginning of his school life, the Indian child enters a strange new environment to which he is to condition himself. An environment which is structured, time-oriented and filled with all the technical new modern conveniences and which becomes a continuing source of awe and wonder to him coming as he does from a totally different environment. Sitting before him at the head of the class is someone who is even more formidable: "The school teacher," a complete stranger who addresses him. His instant reaction is to become mute and staring; he cannot comprehend the words, as the teacher continues to address him, his wonder changes to a feeling of confusion and very often to outright terror. "Hello" says the teacher. He lets out a big sigh and stammers out a slow "hello" at first, then a quick succession of hellos and smiles. He understands at last. This is the beginning of a hard road for both pupil and teacher in which they must work together toward a far-distant goal: a complete formal education. I have described here in sketchy detail a scene which may or may not be common on the first school day of an Indian child. I know that many Indian families on different reserves may have especially prepared their children for the beginning of their education but in many cases they do not. The Indians on many of the various reserves in Saskatchewan and elsewhere in Canada are at different stages of development. I think I can safely say that the majority of Indians living on reserves and for this matter, Metis people also still have their Native language as their first tongue. Some have become bi-lingual while some have lost their language completely but, even so, there are still remnants of that hard-core Indian culture in which they still live and which, when going to school, becomes a comfort or a stumbling block to them.

After the first painful year, which the child often does not pass, he meets a set of different circumstances over which he has no control. He receives a poor base in English which means that he fails in other subjects which he requires to complete a full pass. When a child has not been equipped with the proper tools from the very beginning of his formal education, he cannot cope and compete successfully with his fellow students in the higher grades, either Indian or non-Indian.

You cannot really say that all Indian students suffer from the same kind of situation which causes them to drop out especially in junior high, senior matriculation and the first year of university. A broad conception of why Indian children drop out is the cultural differences, and the tremendous cultural impact which they feel on entering a different environment, plus the social adjustment that the Indian child has to

make especially in an integrated school where he is in the minority and often ostracized because of his color and sometimes, as in the case of small children, because of his inability to speak the English language. When children and students cannot communicate with one another they are made shy of one another and too many times the Indian child is the one who suffers. I want to tell you about one particular circumstance I myself have witnessed when going through this early process. Whilst going to public school, I went to an integrated school where Metis people were in a minority but, even so, we had our say in that school. We did not like to be called "Indians" because we were taught in school that Indians were lower than the ordinary people. Therefore, any time the White kids would call us Indians, we would react violently. I can remember the fights we used to have; it got so bad that the superintendent of schools and the Royal Canadian Mounted Police had to come out and try to solve the situation.

Year after year, it was the same story and year after year the Native students dropped out. The reasons they gave were that they had to help out at home, their parents wanted them to quit school and to help support the family. Another reason and probably the main reason was that they could not make out good in school. Many of them were ashamed of their clothes, their lunches and their report cards as they did not like to be even subtly compared to the White student who seemed to have everything and everyone at his disposal. Perhaps the Native students are overly sensitive but this is the way they are and coupled with a poor foundation in English, the prognosis was not favorable.

My Metis chum and I did not find the course of studies too hard in junior high except for English and a repetition of the social difficulties which we had first experienced at the elementary level. Fortunately, for me, I was able to master the intricate dance steps of the going dance-craze of the day but my chum found it embarrassing to twist and shake, (in fact it seemed to come naturally to me). I was noticed by the "in" crowd and allowed in to taste the spoils of recognition but my Metis chum did not fare too well; although academically inclined he dropped out at grade ten while I went on to become a sort of social butterfly. Many of the Native students feel slighted because of their inability to mix socially and perhaps, coming from a different background as they do, they can sense or detect an inkling of discrimination or simply an unsympathetic attitude although there are some Native students who are more thick-skinned than others and who just won't take the brush-off as final.

Many of the Native students are haunted and dogged by the habits, attitudes and conditioning of life in Residential Schools where the emphasis was on religion and not on academics. The results of this kind of training is not apparent until a student reaches university or vocational training which requires a good deal of public relations and a knowledge of good English. Another subject that is continually an excuse for the drop-out is Mathematics. In some way that we Natives have not been able to discern, the training or teaching of Mathematics in Indian schools is inadequate. Native students cannot seem to adjust or cope with the Mathematics of provincial schools. We are told that the same course is taught, the same exams given but somehow there seems to be a discrepancy somewhere that causes the Native students to abhor Mathematics, thus paving the way for drop-outs.

To try to help the students overcome these handicaps, especially in the field of social adjustment, we now had "Guidance Counsellors" who, anxious to help, attack the problem in a way that is gleaned from book-learning, failing to take into account the word that is called "Indianism" in its total context.

The attitudes and methods of most Guidance Counsellors who work for Indian Affairs are too paternalistic. Failing to take into account that he or she is dealing with a young adult who wants to be treated as such, the Guidance Counsellor finds the Indian student a place to stay, buys his books, his pencils and, matter of factly, his crayons; all that the student needs to do is move his legs to lead his body to the school door, his mind and his initiative has been left behind in a state of resentment which soon turns to apathy and there we have our drop-out.

The drop-out, then, is a sort of reject from an educational system which is not geared for him and when he is invited back into that system through a lesser academic qualification for vocational training, actually he is not really receiving anything that will do him any lasting good because it's a second-class type of education and he finds there the same things that made him quit in the first place. I am not implying that vocational training is no good but what I am trying to say is that it is a substitute for the academically inclined scholar who due to circumstances above and beyond his control had no alternative but to drop out of school; and circumstances as they are will never be any different unless the very fundamentals of education are given a thorough inspection and reshaping to facilitate and accommodate students of different racial and cultural environments such as our Indian, Metis and Eskimo students.

I have seen too many vocationally trained students, when after finishing their courses, come out and stay on the reserves for a large proportion of the year and they ask: "What the heck did I get this training for? I was supposed to be able to get a job because I am a trained cook! a trained mechanic! a trained hair dresser!" No, he does not utilize the benefit of his training. These things reinforce the drop-out situation. I think it is about time that officialdom, government or otherwise, take a real hard look at these school drop-outs and start listening to what they have to say because too often, they are misunderstood and therefore they are not an asset to themselves, their reserves, or to Canadian society as a whole. I would like to conclude that these drop-outs are the adults and parents of tomorrow and if they are in the majority as they have been in the past I don't see that as a solution to the Indian situation. Let's go down on to the reserves, or wherever they may be and start listening to what they have to say. Thank you.

The Symposium was chaired by the Reverend Ahab Spence, Cree Indian from Northern Manitoba.

CHAIRMAN

Ladies and Gentlemen: Before we go on with this Symposium, when it comes to question time, now this is no reflection on the people that have asked questions from the floor on previous occasions, but I do think it is only fair that when you do ask a question, you ask a pertinent question that relates to the main topic.

Is the Contemporary Education Program Failing the Native People? This is what the question is going to be. In what respects is the contemporary education program failing the Native people? Now I have asked each member of the Symposium to come up to this microphone and perhaps give us five minutes or so on this question. They are not all prepared to give a talk on this, so we are going to be quite flexible.

Now I am going to ask for a co-operative response of the audience. In addition, I hope that all of you will have something positive from this Symposium and this is my appeal to the members of the audience. I think it takes courage for the young people to get up here. I often tell people - and they don't believe me! - that I had a choice in grade eight to make a speech or take the strap.... and of all people, I took the strap!

Well, this is the way I am going to go about it. I am going to close my eyes and then I am going to ask Miss Horn if she will lead off this topic: In what respects is the contemporary education program failing the Native people? Miss Kahn-Tineta Horn.

Miss Kahn-Tineta Horn

I cannot get over all these microphones - it looks like somebody is putting a gun to my head.

However, as far as education is concerned, I have indicated that I don't consider education as important as other things. At one time I did concentrate on education but now I am concentrating on other things and I think that a background of knowledge for you is important. How many choices does an Indian have at the moment? There are three ways for an Indian to travel: First; the Indian can remain with his own people on the reserve - that's one choice and perhaps in many cases, the best choice. Secondly; the In-

dian can accept the invitation of the White Society and move in to the White man's world leaving the reserve behind him to integrate and be as one with the White Society. Lastly; the Indian can choose, like myself, to remain an Indian, to remain in spirit with my people on the reserve in action and conduct and try to gain work from the White Society. Now these are the three courses:

1. to remain on the reserve
2. to plunge into the Whiteman's world and to forget the reserve
3. to remain on the reserve in spirit and to try to earn a living in the White world.

It seems like quite a fair choice, a chance for an Indian to make a selection to guide himself, but there is a flaw. There is the terrible aspect in that each course goes on only to one place. As far as we have seen, it seems to lead to desperation and disaster for the majority who have adjusted remarkably well. But there are exceptions. However, it seems that each course eventually leads to the ruination of a person or of the Indians in general. You are probably saying: "Oh, what a pessimistic person." Somebody else says: "Well, the Indians are free to make a choice and now she says that each of these courses are leading to ruination. What kind of reasoning is that?"

Well, if you will allow me, perhaps we could go step by step over the facts that you know and the facts that I know and the facts that perhaps we may come to agree on and let me prove that each of these courses is bad, unfortunate, and does not solve the problem. Maybe there is some kind of a fourth course or an improvement on the other courses. But none of these three courses seem to be serving or saving.

First of all, let's examine the Indian remaining with his people on the reserve. Now there are 2,000 reserves in Canada and hardly any of them have resources, therefore no work to discharge the muscular energies of the Indians living on these reserves - at least not the kind of work that an Indian can do. The reserves are not developed; they don't have decent working and living conditions. With perhaps a few exceptions, a reserve is usually a small group of wooden shacks in a God-forsaken place that no one would want to own. There may be a school or two, a church and maybe an Indian Affairs Branch building.

I think, in many cases, the Indian is not the type of person to make the soil produce or to be a great herdsman.

In the Indian's world, he isn't influenced to produce what is not produced naturally and animals were things he killed in order to survive. The poverty, the low standards of living, the death, sickness and the perpetual diabetic condition of Indians, all because we were and are forced to live on Whiteman's food. This is what controls the existence of the Indians living on the reserves at the moment.

Slowly the brain of the Indian on the reserve becomes fogged over with confusion by what I discussed earlier - with the religious conflict. Then the poisons in our bloodstream from white flour and other foods that all seem injurious to the Indian adult. Dejection, desperation and the loss of reasoning processes finally controls the Indian on the reserve. All is lost because the Indian can no longer fish and hunt in a world that once provided all kinds of bountiful food for his people. So he must stay within the narrow confines of the reserve and thus he rots slowly away into this feeble condition. Everybody is now saying: "Well, if that's the way it is that proves that the reserves should be done away with."

Now how wonderful it would be if the reserves could, indeed, be done away with. The fact that the Indian on the reserve deteriorates mentally and his spirit goes lower, bears no relation whatever to doing away with the reserves. Sorry to disappoint you. As far as the Indian women are concerned they know only this life and they accept. They bear with it until they die, many of them at a very early age. They exist quite well within their environment, they look after their children and some of these environments are extremely depressing. The Indian women, I think, in many areas are still living the way they did hundreds of years ago and unfortunately the Whiteman's diet ends life much too soon and it also contributes to a very high infant mortality. But for the man, the reserve is a closing box, a narrowing circle, a desperate environment unless he can find some method in which to discharge his physical energies. So the existence on the reserves depends on only one thing - if there is a way to work within the limits of the Indian reservation and then work. If he can work there, this is the ideal existence for the Indian man on the reservation. If there is no work, the existence for the male Indian, I think, is what you may refer to as "Hell on Earth."

Now we change to the next course, integration in White Society. We deal not only with the Indians leaving

but let us also look at the Indians that are left behind. Those who know anything about breeding animals will agree with me in that with the system which has been used for the past hundred years on the breeding stock you take the best and leave the rest. Well, what happens? They certainly are not going to stop breeding are they? They are going to keep on breeding so that the stock deteriorates. For instance, cattle, dogs or any other kind of animals, you collect the best ones and leave the rejects. After a few years they are a pretty poor collection. Now when you realize that this has been the government policy, they take the best Indians from the Indian people and leave the others - this is "race murder." So when the good, healthy, ambitious and talented Indians leave the reserves to work for the government, to marry a White man or woman, to turn his or her back on their people, it's evolution in reverse. It is destruction, and not the survival of the species. Now where did these beautiful, choice specimens of Indians go? In other words, those who were selected and encouraged to leave their people, to leave behind those who cannot measure up to the Whiteman's world? We wouldn't mind it so much if you took all our rejects but you just want the best ones. What happens, a lot of them go into government work. Now this will, I guess, stick a needle into a few people here.

Most of them go into government employment where they are brain-washed and they are faced with the choice of either being loyal to Indians or loyal to the government. Most of them are made into ferocious enemies of any Indian who does not prostrate himself before the government. Those Indians who are selected and blessed by their fathers on the reserve and are recommended as being safe servants of their government soon become more hostile to any Indian who is not licking the hands of their government masters and who is not living on government money. Now allow me to tell you of a typical reaction of some government Indians who started out like any Indian - but it wasn't long before they were changed. I can think of one very fine young self-sacrificing woman from a very fine Indian family. This family is deeply dedicated in a religious way and in services to Indians in the social service manner which has been long respected and valuable. Now this girl, trained in social service work, sacrificed herself for years and years working in the Northland, working in a big city under the most difficult conditions and always working for Indians. Then she became a government employee.

Now, from my original statement, this government Indian worker was fantastically hostile to me in spite of the fact that I had never even met her. Now stories of things that never really happened, criticisms of me and my objective, anything that could be said against me were directed against me in person, in print, on radio, on television - in every way you can imagine. Why? The tragic reason is that this girl is so envious of non-governmental employees in that she cannot fully accept her dependence on the government, on Whiteman's employment of her as an Indian -- so as a result she feels a resentment of the position she finds herself in. But people cannot, of course, as we all know, remain angry long at themselves so they have to turn on somebody else. Now I have had no effect on the life of this Indian girl. All she knows about me is that she has perhaps seen me a few times and she knows what I stand for - and what I stand for makes a lot of sense. Despite this, however, she has this fantastic hostility and it is so intense that to me it is almost amusing. There is no reason for this. This Indian girl and others like her should be able to adjust herself to the conditions of her environment but she cannot. An Indian faced with the pressures of the Whiteman's world seems to back-bite and may show it by staying away from work, by being late, by having personal misunderstandings and all of the manifestations of extreme discomfort. Sometimes without warning they go, they take off, go on what I call an "Indian Walk-Around". You know, they just sort of "disappear". Sometimes they take to drinking a little bit and that always means drinking a little too much. Now the government-controlled Indians slowly rip apart until there is very little left inside. The government controlled Indians become puppets for those who make them do what they will. They lose all of their Indian qualities and, if they don't, they fail to keep their jobs and have to go back to the reserves.

This is a black picture isn't it? Mind you, we have a lot of important people like Dr. Gilbert Montour and others who have, and are, making a great success, but when you consider the hundreds of thousands of Indians who have been born and died since Dr. Montour was born! Now he is just one successful Indian out of maybe 750,000 who have been born since he was born - so one success out of 750,000 is a dismal rate of failure for all the others. We have some other Indians who have made modest success,

you know perhaps 10,000 and I would like a list of these people. I would like a list of all these you consider successful so we could compare it to how many Indians there are and what percentage it is. Now, why do Indians not succeed in the White Society? My opinion, for what it's worth, is that our original intelligence or instincts were and are all scattered or removed by the education that was and is imposed on our minds. We believed in what we saw, we heard, what we observed and what we felt. This is how we understood. The Indian is a man of sight, sound, touch and conclusions from his senses. But the Indian is taken at an early age and told to believe what he cannot see or touch; to accept what is not visible or even understood; to agree that things are not what they seem but as they seem not to be. You know what I mean? You aren't supposed to know what I mean because it does not mean anything.

The Indian living by his original instincts cannot truly accept the new ideas of the present education with the result that he is caught in the confusion. He is unable to solve the riddle of the White Society; he rejects the fantasies of a religion created for the brain of a Whiteman and recognizes that it suits, perhaps we should say, the Savage White Society, in that it keeps them from murdering each other.

Can we retain the instincts and survive in a Whiteman's world? For the Whiteman, this education is basically fine. However, I think, that the present education ensures the complete destruction of the Indian's reasoning power. That's why Indian children impress us so much with their bright intelligence when they are so young and they thrill us with their enthusiasm and their good nature. Little children are such loveable little things. What happens later on? How do they become lost souls without a means to reason? Time after time I've gone across the country and I've seen so many of these cases, I've had conversations with them and after awhile they start telling me of their fantastic confusion that they are feeling about everything. When I tell you that 90 per cent of the Indians who are deeply religious and off the reserve are just as deeply confused by everything, I am speaking of people I have spoken to and who have told me how confused they are. This is about 100 percent of my observations. I would say 100 percent of them are so confused - now mind you, I may have missed ten per cent somewhere.

Now what future does an Indian have off the reserve working for the government? Well, first of all, the Indian man probably has a good chance of marrying a White girl or the Indian girl marrying a Whiteman. I was just checking over and talking to some of the girls who are working at the Indian pavilion at Expo. Now out of 20 girls, I believe only five are interested in Indian men as husbands and most of them are engaged to Whitemen. I don't know if that's the criterion for working for the Indian pavilion. So what they (governments) are doing again here is they are taking our best, most intelligent, best looking, most attractive. They are going to take them into the White Society and they are going to leave the rest of us behind. Is this deliberate? Tell me!

Now the third course. This course is to remain an Indian and to live and work in the White Society. In my own case I'm working for Indians and perhaps I have an ideal situation - that is if you are able to work in a Whiteman's world without loss of your Indian instincts. The steel workers, for instance, and as I have said before, the iron workers of Caughnawaga are perfect examples of going out into the White world without being part of it. They have little or nothing to do with their White bosses who work down below and they don't have any decisions of ethics, education or any of these complications of White Society to make. They come and they sit in the Union Hall and they are sent out on the high steel and each day, just as their ancestors did before, they risk their lives, they live dangerously and they survive. They don't have to be well educated to do that and they are very happy to make a good living. The end of the week comes and they return to the reserve, they put their feet on the land, recharge their batteries and go back to New York City. It seems that this contact with their own people restores and reassures them of their Indian instincts; they are very happy in that they are living with their instincts. But those who seek to go outside of this area, who seek to do as I do, seem to incur the wrath and the hostility of the government to begin with and their own people.

I am pretty sure that if Mr. Battle has ulcers right now I may have helped to give him some of the ulcers. He is a very fine person but he is taking his orders from the Government which has control of the traditional enemy of the Indians, the French-speaking Canadians.

You know that the Liberal Government in Ottawa is controlled by Quebec - of course - for they are controlling our destinies at the moment. As an example of this surrender of Indian Affairs - like we know that nine per cent of the Indians are able to speak French. Now why is it that about fifty percent or everybody who works for Indian Affairs must now be bi-lingual? We call it by-jingo and bi-culturalism we call by-crackysism. The point is that the whole issue is so confusing. Now why is it? For instance, we don't speak French. Why should Indian Affairs be for French-speaking people? Why should they have control of Indian Affairs? Indians aren't French-speaking - they learn English as the second language. For example, the Iroquois, as you know, were allies with the English and we sort of think that the only people who speak French are the renegades working for the Government. Now there are a few other Indians from the distant North who speak French but there aren't too many Indians who use French. I don't think we need French in the Indian Affairs Branch. I don't think we should be used as a football in this bi-culturalism, this Royal whatever-it-is going on in this country. That's the White people's business, isn't it? We'd like to know-why use us? Right now I've pointed out a lot of these truths and I think a lot of these by-jingos, as I call them, are upset about it. They think of how they could part with somebody like me; however, they find out nothing about me that they can strike blows at. So they strike blows at me through my family. For instance, my young brother for nine months was pursued and they tried to send him to a reform school for two years for going to Westmount High School although he did very well at Westmount. I still don't know what the charges were or what was so terrible about it. My other brother had an assault charge against him although there were three hundred persons including the R.C.M.P. in the room who didn't see this assault and they were supposed to be looking right at it. But Mr. Andrew Delisle who is the High Commissioner of the Indian pavilion testified that my brother had actually assaulted somebody. Now many people said no such thing happened. However, after an eight months trial, he was found guilty and fined ten dollars which must have delighted the Government. He also lost his educational grant. So if you want to be an Indian who acts in the best interests of Indians and not under the orders of the White man or elected council who is under the control of the Knights of Columbus or by Indians in the Government, if you want to speak honestly, you must be prepared for relentless opposition and pressure and hostilities from all of the Indians in the pay of the Govern-

ment. Whether they are told to do this or they just feel that they should act in this manner, I don't know. I do know, however, that when the French Canadians are hiring Indian girls for the Indian pavilion at Expo the first words they asked each girl, as they interviewed them was: "Do you know Kahn-Tineta Horn?"

I've dug up a lot of shocking figures as I've been figuring out the declining life expectancy of Indians. The difference between the figures that Indian Affairs puts out and those the Dominion Bureau of Statistics puts out is quite shocking. But I think that we are all aware of the complete ignorance of Indians by the people who are controlling our lives. They can't banish strong talk, the Government growls every time the truth comes out - you know, because they have been painting such lovely pictures of us. They cannot stand the agony of revelation. I don't know if Mr. Laing is acting in good faith? Does he want to move Indians ahead?

In summary then, I think that the hardest route is for the Indian who leaves the reserve and remains an Indian and tries to remain honest and not under control of the Government. I think this is a very difficult route for an Indian. It's a shocking test of character and I do recommend anyone having to spend their lives fighting Indians. I am just telling you that it is a hard, tough fight. You have got to fight Indians bought by the Government and you have got to fight the Government. So for what it's worth, I hope that my words have struck home with a few people at least.

I thank you very much.

THE CHAIRMAN: In what respect is the contemporary education program failing the native people? Our next speaker, Mr. Celestino Makpah, from Eskimo Point.

Mr. Makpah

Ladies and Gentlemen: I wish to speak a bit about the Eskimo. First of all, I talk about the Eskimo and about the school system.

When I passed through Churchill on the way up, they have quite a few Eskimo students in Churchill, I asked them how they liked the school up there and got answers from them; they weren't very happy. But still all the Eskimos in the North West Territories don't understand why the kids are supposed to go to school, they don't understand why. One time when I was in Whale Cove, a little bit north of Eskimo Point, an area administrator asked the people to come to the office before the children were to go to the Churchill School. We filled out forms for them before they wanted to go to school, they wanted to go to Churchill and so we got quite a number that were going to Churchill. And one of the North West Territories council passed through Whale Cove; they were having a meeting about Education. A couple of days after, one of the parents came back to the office about three times and said: "I am not going to send my kids to Churchill." We asked him why not, he said: "I am going to go hunting with them this year." Well, we can't say too much about it. And this young boy about 15 years old, his father came in telling us: "No, I am not going to send my kid to Churchill." So he said: "I am going to go hunting with him this year." He didn't. All winter long he was staying in the settlement doing nothing, just baby-sitting for parents. And he is going back to school this year but he missed one good year.

Also with regard to our country, there used to be lots of animals. Also before, the Eskimo wasn't staying in one spot. They used to be about one hundred miles apart in little settlements of two families or more. About fifty miles from that camp of two families, maybe five families lived in that way. Right now we are one community. It's a great difference for the hunters. Also before we got little skidoos, hunters used to travel only fifty miles a day. Right now we organize our hunting. Maybe in fifty years from now there will not be too much left in our area - Whale Cove area - the three little places pretty close together. That's how I feel myself, I would like to see my kids have a good education. That's why the Eskimo don't like to send his kids to the south too much. "Stay with me. I love you too much." But as we should know, of course everybody knows, we aren't going to stay with our kids forever - we know that. Some day we are

going to leave them behind, that's why I would like to see my kids get an education before I leave them. So if they have a good education, some day if I have to leave them behind I would not worry about them. Maybe they can get a job from the Whiteman if they have a good education. But actually if there is still lots of animals in the North West Territories, we won't need too much education but we'll find out. Maybe in fifty years from now or seventy years, there will not be too much animals left in the North West Territories.

So about these Eskimos and travelling; here's the Eskimo Point area say maybe five hundred miles if we go that way; it will be, travelling by skidoo, very easy maybe to travel two hundred miles a day. Maybe one man can go this way for two hundred miles and then this way and that way as this is an area of four hundred square miles. Of course we chase out the animals from that area. Now they get scarcer every year, the same thing applies to seals and sea animals.

Many years ago, the Eskimo had a little kayak of seal maybe five miles back from the beach. It was nice and quiet, no motors, nothing. Right now there's a difference again. This is why I would like to see the Eskimo people get an education. But sometimes the Eskimos, the older ones, don't understand so I try to explain to them. It is pretty hard for me but I try to explain. They are learning a bit but very slowly. We would like to see our kids get an education before it is too late.

Thanks very much.

CHAIRMAN

I think the applause has taken the words out of my mouth and I want to congratulate Mr. Makpah for his presentation as well. Now the third speaker on this particular topic is Mrs. Mary Ann Lavallee.

Mrs. Lavallee

Mr. Chairman, Fellow Natives, Ladies and Gentlemen. The failure of our contemporary education program to help the Natives is to be attributed to the following ten reasons. The first is because the concept of education is not fully understood by all of us and this means people on the reserves and the White communities as well. This gives rise to apathy, prejudice and discrimination.

Second, the Indian parents have no voice in the planning stages and in the formulation of policies regarding the education of their children.

Third, there is no economic stability on the reserves, Indian land has been leased to White farmers. There are no small industries on the reserves, there is no market gardening, etcetera; therefore, there is no pride of accomplishment on the reserves.

Fourth, poor housing conditions, no furnaces, no bathroom facilities, no telephones and poor roads.

Fifth, not enough attention is given to extra-curricular activities for our teenagers. We fail to prepare them adequately for responsible community and family life.

Sixth, the Indians of today are oriented to the past instead of to the future.

Seventh, there are not enough Home and School Associations and School Committees on the reserves. By the way, the School Committees are the complement of the school boards and the school trustees on the non-Indian side.

Eighth, the Indians do not understand fully nor fully accept the Whiteman's two cultures: the culture of the "All-Mighty Dollar" and the culture of the "Political Machine."

Ninth, the departments of education concentrate their energies on treating the victims of social structures rather than treating the social structures themselves.

Tenth, because of the fact of the hollow materialism of today's world, we need something special to keep our balance. We need a spiritual fulfillment.

Thank you.

Wilfred Tootoosis

Good evening Ladies and Gentlemen: It is a pleasure for me once again to appear on this stage on behalf of our Native people. Regarding my opinion on the present contemporary education program, I feel that the administration has been too domineering in the education system and we have no say. It seems like it always has been that way. Years ago when the Native wanted to attend a White school it wasn't possible because the agent said: "No, you go

to the school I recommend, not your parents, your friends or anybody else. Where I say to go, you will go!"

We are not too easy to push around anymore, and I don't think this is proper in a democratic country anyway. We don't like this and I don't think anybody does regardless of their nationality or religion. If they had more or less come to us and asked how we want it done, what the Indian wants, there would have been better, better results. In many areas I believe the government has spent the taxpayers' money which could have been used for better causes. I am in favour of integration - I have two boys; my oldest son will be nine years old in May. I wanted him to go to a White school but I put him on the reserve in the Day School because we were threatened certainly that our Day School would be closed. We want to hold onto our Day School on Poundmaker, but we also want integration and, as for myself, we need convents. I don't think they should be closed, we need them. Some of our people want their children to go to convent schools. We don't look forward to integration, we accept it but we cannot take it by force.

The future aspects, as far as I am concerned, are tremendous; they look very good. I never thought I would see the day that our Department of Indian Affairs would sponsor me to attend any courses and they have. I have filled in an application that was handed to me by an Indian agent to attend the Cody International Leadership Institute in Antigonish, Nova Scotia. I was, at first, a little reluctant to fill in this application because I did not think the Indian Affairs Branch would do this for me because I speak for the Indian. Anyway, the application has been approved which I thought was impossible and according to Indian officials I'll have a chance to attend this Institute in Nova Scotia in September. I am looking forward to it and they are certainly encouraging me to go ahead and work with our people and that is what I want to do, help to try and solve our problem. It's called the "Indian Problem" which I don't think it is, it's a "Canadian Problem" in many ways. We can solve this problem and we can do it. We are the ones who will have to do it. You can't do it for us.

Thank you.

CHAIRMAN

I want to say this that you have been a wonderful audience, that you have been very patient and you have heard opinions expressed individually by the various members of the symposium and I again plead: There have been statements made that you may have misunderstood. But I think that in tune with the whole tempo of this conference so far, it is one of learning and listening. Thus, I do hope that questions asked, any statements made will not be taken as a personal insult. I think it is only fair that I should make this plea. Now before we have the questions, we have a spokesman who has been elected by the Indian people who have attended this conference. She has some - I think I should let her present her resolutions on behalf of the Native people.

Mrs. Mary Ann Lavallee

Mr. Chairman, Native Colleagues, Ladies and Gentlemen. It is a very great honour for me to present these resolutions which were made by the Native people who have attended this conference. We were inspired by the theme of this conference which is:

WE LISTEN, THEY SPEAK.

We wish also to say that Dr. Howard Adams has not instigated this Indian movement as it was called. These resolutions have been in the cooking pot for many years. They have been brewing for many, many years. At last we have the courage to stand up and say what we must say, if we are to be counted as people and as human beings born with the basic human rights of life, liberty and the pursuit of happiness for ourselves and our children.

I will now read the resolutions.

RESOLUTIONS

WHEREAS THE INDIANS OF CANADA DO NOT HAVE AN ACTIVE VOICE IN MATTERS PERTAINING TO THE EDUCATION OF THEIR CHILDREN:

Be it resolved that the Indian people of Canada hereby demand that legislation be changed immediately to allow them to claim their constitutional rights in all aspects of education.

Be it further resolved that where an agreement has been made for Indian children to attend non-Indian schools, the Indian people of Canada demand that they have equal Indian representation on the boards of education controlling those schools.

It is further resolved that we, the Indian people of Canada, demand that the textbooks and all media representing the Indian people of Canada be changed so that the Indians are given full credit for their contribution to the History of Canada. We further demand that all references of Canada's first citizens as "Savages" be eliminated from all textbooks.

Furthermore, we demand that kindergarten be established on the reserves and that attendance be made compulsory without conditions specifying the numbers of students. Therefore, we demand that we, the Indian people of Canada, have a provincial central school board composed of Indian representatives of the whole province.

* * *

CHAIRMAN

Now I suppose some people would like to take a bit of relaxation, breathe easier. Perhaps it wasn't as bad as people had anticipated. Therefore now we are free and relaxed. I don't know what time we are supposed to get out of the hall but I imagine that somebody will give me the nod when our time is up. So then, ladies and gentlemen, your questions can be directed either to the members of the symposium or to individuals. All I am pleading for is that the questions be direct and, as I said before, those speeches were frank and honest and I think that you will agree with me, the answer will come from the heart of the people who participated in this program tonight. Before I close, I do want to say one more thing. You will notice perhaps that I have been moved and all of us have been moved and the speakers have been forceful. I think this indicates to me the old characteristics of Indian people - of honesty and integrity. What was said did not come from a book, it came from the heart.

Any questions, then, from the floor? Somebody lead off. None? If there are no questions then I think there is one more item on the program, a summary of the conference to be given by Professor Coombs and Professor Howard Adams.

Are there any questions from the floor? Yes?

Question: I would like to direct my question to Mrs. Lavallee or to Wilfred. Actually Mrs. Lavallee made the statement in connection with education: "That we must have spiritual fulfillment in our education." Yesterday during

the sessions the question of separating education from such spiritual fulfillment was discussed. We have not arrived at any decision other than what may be of a wishful nature. Is it then the Indian's wish at this time to separate education from religion?

Wilfred Tootoosis (answers)

Well, ladies and gentlemen, my answer is no. I don't think so. I don't think religion should be separated from education because speaking of the native Indian, the aboriginal senior citizen of Saskatchewan as in all of Canada is a basically religious person.

CHAIRMAN

A question asked from the shoulder and an answer given from the shoulder. Any other questions from the audience? Yes? Mr. William Joseph from Big River.

Question:

With regards to our education my question is: When we write the Act in the Parliament, when we make the laws, did WE make them? How many Indians were there?

Answer: (Wilfred Tootoosis)

Thanks Buddy! I think I'll need some help...if Mr. John Diefenbaker is still here. I will answer this honourable councillor in the best way I can. We did not make the Indian Act and I have never been that close with the officials in Ottawa. I can't answer how many Indians were there when they made the Indian Act. We had representatives and, if I'm not mistaken, I believe my Dad was one of them. As far as the Indian Act is concerned, after we have the privilege to accept education the way our people want it and this is the way they should get it. Please don't try and shove things down our throats anymore.

CHAIRMAN

Any other questions? I am sure there are a lot of thoughts going through our minds. I think it will be a mistake if you miss this opportunity.

Question:

This seems to me a very logical question. What's the next move? Where do you go from here?

Mrs. Lavallee (answers)

Copies of these resolutions will be sent to governments of each province to the departments of education, social workers, to all Indian chiefs and councils, to all organizations that are working for the betterment of

Indians. And we might even send one to the United Nations. We will think of all who should have a copy. Is it wrong for us to ask that we paddle our own canoe? Is it so wrong for us to ask that you let us do the best that we want to do for our children?

CHAIRMAN

Any other questions? None? I think we all appreciate the impact of all the speakers we have had. We certainly feel the impact of the resolutions that were so fairly and ably presented and worded, I think that it's of interest to you to know that there were no palefaces present when these resolutions were worded and drawn up.

Mrs. Lavallee

By the way, I forgot to mention that we are not instigating a second rebellion, in case the words that we have spoken have been misinterpreted. As Wilfred Tootosis mentioned before, we have buried the hatchet, this is the way it must be. We have to learn to live with one another.

Question:

These resolutions to the various organizations that are interested in them with respect to the Indian people: ...Do you plan to send these resolutions simply for the information or do you plan to ask these organizations for their active support for these resolutions?

Mrs. Lavallee

When we send these resolutions to the government, to the organizations we shall do so with the - I don't quite know how to say this - but the Whiteman took away from the Indians something of value, they have got to give back something of value to the Native people. And they can do this by supporting all these resolutions. As I have said before you are the government. When you hear the noises of people demanding their rights then you know that democracy is at work.

Professor W. Coombs

Mr. Chairman, my White Brothers and Sisters, my Native Brothers and Sisters and any there be who would deny common humanity; I am conscious of the honour you do me in allowing me to speak at this all Indian, Metis and Eskimo conference. I have been given this chance to respond to our Native Speakers and to present a short summary of the convention.

It was hoped that some non-Native would do this job before the final summation of our Chairman. I feel the time has arrived for Dr. Adams to admit to you in public that the only claim to Metis status that I have is that I am part Scottish, part Indian - that is part English with a little bit of Irish thrown in. So I think this qualifies me as a White Anglo-Saxon Protestant to bring the reaction of the listeners to the conference. Our convention theme has been: THEY SPEAK, WE LISTEN, which even before the first words of this convention were spoken established the fact that a division of people exists. A "THEY" group and a "WE" group, an "IN" group and an "OUT" group. I am part of the "OUT" group. I do not criticize the theme that we have chosen, it merely recognizes the truth as it exists in our time. It is normal for us to feel more at ease in the company of the people we know, with our own sort, with our own people.

What we really mean by the expression "our own people" is the people who are known to us, whom we understand easily and with whom we can get along without much difficulty. In short, people with whom we have a common background and basically similar outlook. In this positive form, group loyalty and team spirit is an essential component for success in any endeavour. It is a tremendously powerful emotional motor, however, and a motor which will propel you only where you want to go. It is the kind of motor that has backfired from time to time and that has led to some devilish uses in our time. Loyalties and hostilities among social groups often come to be regarded as unalterable and instinctive and we tend to develop a belief in the superiority of the group to which we belong and inferiority of other groups. When differences can be identified by so easy a criteria as skin colour, then, such belief can assume rather dangerous potentialities.

This is why I would rather talk, as some of the Native speakers have suggested today, not of a Native Problem or an Indian Problem in Canada, not of a White Problem in Canada but of a rather serious "Social Problem" which must be solved. I have no intention of presenting a new or different point of view tonight. I have become so accustomed to listening for two days that I feel totally incapable of self-expression. Besides, if I were not totally convinced before this convention started, I am convinced now - that it is the Native people themselves who must decide whether they wish to become integrated, unintegrated or for that matter disintegrated.

I would like to go on to the speeches that have been made, with an apology to all concerned. I have been given a very few minutes to summarize and evaluate all the speeches that have been given in the two day period. This means that I may say only one sentence about some speeches and I am sure that the speakers will feel that I have done an injustice. But you will realize, of course, that there has been so much to cover. We have missed some unfortunately. I know that both Dr. Adams and I have been here every bit of the time that was possible and when the proceedings of the convention are finally published, then all of the speeches will be included, and we will have the time to work over our summary and evaluations. But for tonight, there may be some gaps.

The convention began with a speech by Mr. Fineday, you will recall, the first day. This speech had to do with integration. Mr. Fineday suggested that integration is not the entire answer to the Native problem. He stated that some children, White or Indian, are not prepared for integration. He spoke of truancy and asked why must we make a special case for the Indian? He reminded us that segregation has been on the Whiteman's own terms. He was the first speaker but certainly not the last speaker to mention this point that integrated Indians are lost to the Indian community. I would think that it is one of the major statements made since nearly all of the speakers did mention that at one time or another - that integrated Indians are lost to the community. Mr. Fineday looks forward to favourable reaction from government.

Mrs. Hattie Fergusson was the second speaker. She stated that Residential Schools take responsibility away from the parents and that Residential Schools in the past have contributed to the break-up of homes. Once again I think that this point is a general point that emerges from our meeting as it was stated by many of our speakers. Mrs. Fergusson outlined some of the background of why some of the Indian problems developed and she stated, for example, that drinking Indians are good for Whiteman business and that the dignity of the Indian was chopped off when the missionaries forbade the traditions of the Indian people. She also pointed out, as did many of the speakers, that pride is essential to success.

I may not follow the group name by name but I'll simply go through the reports that were given by the group committees. Education must be for the individual consistent with his environment. This is another point that was brought out by a number of speakers. Education of the

Whiteman is not a successful education for Indians. One of the groups suggested that we must have more Indian school teachers. It was suggested that Cree should be the language of instruction in some Indian schools and that English should be optional. Here I make one remark, I do react to this in that I think that it is not a very practical suggestion because whether we like it or not, English is the language of commerce in Canada, and if the Native people are to have connection with their English-speaking neighbours, then it is quite likely that the conversations will have to be carried on in English. Certainly I am not against the teaching of Cree which, incidentally, will be offered as a subject at summer school this year on the University of Saskatchewan Saskatoon campus; offered to those teachers who are preparing themselves to teach in Native communities. There was some talk, some discussion as to the meaning of integration and it was suggested that we must not interpret integration as meaning the complete assimilation of the Native population. One group suggested that the public media is responsible for raising and perpetuating an Indian image that is not accurate as did several other speakers in the course of the convention.

How are we educating Indians to be White persons is another question that has come up several times during the convention. With the suggestions that we must have more Indians in the administration; certain reasons for the high rate of drop-outs from Native schools were suggested by some of the groups. The remedy, again, that the parent should become interested in education. One of the groups brought back a group-report which had this to question: How many educated people are required on the reserve? If the Indian child does go away to the university and become educated, how many doctors, how many lawyers, how many teachers, how many professional people are required on the reserve? -- pointing out again that perhaps education of Native children has to be of a special and practical kind to fit them for the life which they lead. Education has failed one group said. The question was asked: The Indian knows both ways of life, the Whiteman's way of life and the Indian or Native way of life. Does the Whiteman know this, does he know both ways of life? It was suggested that we Whites have been poor learners and I agree entirely with the statement. Probably most White people know very little about the way of Native people but, without any rancor, I might say as well since I am supposed to be the White reactor; if we have failed in our job of learning, how have you Native people done in the job of teaching us? Before this particular convention, what efforts have you made to inform us, the White population

of the country, as to your needs? I think this is a good start; perhaps Whiteman will learn more readily as you instruct him in your ways.

Again someone suggested that the Indians have tried to teach the Whiteman to listen, but that it was a difficult task, and Whiteman did not listen very well. Once again about the only rejoinder, and I suggest that perhaps I am supposed to be making some, is when have you spoken to the Whiteman and given him an opportunity to listen to your problems? I think you can answer that and say: Some Whitemen Yeah! You know you have carried on conversations with governmental agencies and so on but perhaps more conferences of this kind would serve the purpose.

Mrs. Mary Ann Lavallee was the next general speaker and I am sure you all recall Mrs. Lavallee's speech with great satisfaction. I know that I learned a very great deal from listening to her. Mrs. Lavallee wished to keep the reserve system because, as she stated, the roots of the Native culture are on the reservations. She wishes to keep a distinct Native heritage. Mrs. Lavallee also mentioned that an Indian problem does not exist but that a problem does exist. You recall the use of the tapestry in the discussion of the family unit and education. Mrs. Lavallee was very well informed as to what has passed, what curriculum study groups have been appointed and what the outcome of the deliberations have been. I was particularly impressed with Mrs. Lavallee's speech because it accentuated the positive as well as the negative. When she finished we knew we had a general idea of what gains had been made in education and what still remains to be done. Don't get me wrong, I am rather inclined to agree with my lady speaker to the left. I mean that evaluation of the situation of the moment would be "terrible but improving."

Some of the specific suggestions that Mrs. Lavallee made were that Indian parents should be included on the curriculum committee and I hope that someone at our convention will take note of that one point. A point Mrs. Lavallee is particularly interested in is that Indian parents should be included on curriculum committees especially when the curriculum committee is talking about curriculum for the Native children as well as White children. The Indian Act should be included in Social Studies, there should be a study of Indian treaties of the past in that this would be useful in the dispelling of apathy. She also suggested a gathering of the

nature of Boys' parliament..

To get back to the Residential School which disrupted family life and practically made family life non-existent, she stated that the delinquent parent is a product of the education he received. She stated: "Sugar-coated paternalism has deprived the Indian of his human dignity." Mrs. Lavallee was high in her praise of the Day School as opposed to the Residential School. I think that was another point that was made at the convention. I'll have more to say a little later about the Residential School. I would gather from what has been said at this convention that there are good Residential Schools and there are poor Residential Schools and that there are very, very poor Residential Schools. In some cases the tendency in all special education is toward Day School and away from the Residential School where that is feasible. It is very difficult sometimes,-- in the case of the education of the deaf, for example. If you have only one or two deaf children in a radius of two hundred or three hundred miles then you almost must bring them together to a central situation. Perhaps this also applies to Residential Schools for Native people in some cases. Anyway the trend seems to be toward the Day Schools where the children are able to stay at home with their parents.

One of the group reports was very definite in asking that Education 357, which is taught at the Saskatoon University campus and which is the first course in the series of Native Education should become a general course rather than a course that is meant only for those teachers who will specifically teach Native children, - so that all teachers in teacher training will be at least introduced to special bits of knowledge that would be useful to the teacher of Native children. This same group-report suggested that the liquor problem would be solved as there would be an increase of pride among those people who have an alcoholic habit. This was stated by several speakers at the convention in various ways.

A group-report suggested again that the Residential Schools provide poor communication with parents. Some students like the structure of the Residential School, however. Once again, there are good Residential Schools and there are poor Residential Schools. Now some of the experiences that have been related to us at the convention, I am sure you will agree, have been pitiful indeed; when we think of some of the Residential Schools which some of our speakers have attended.

Group Four talked about the city school and here again I think that there are some specific ideas expressed. Tenants are not given a chance to meet the landlord and the landlady; once again paternalism seems to be the role and someone else makes the arrangement for the board for the Native students and the parents are not allowed into the picture at all. Questions were asked: "Why can't White children come to the Indian schools?"

I have to react on a personal basis here as I cannot be the ears and the reactor for everybody in the audience. As the speeches were given I thought that was a splendid suggestion especially as the speaker in this group report said that it would be an advantage if White children in a particular area should go to an Indian school. Again some high praise for Day Schools.

The suggestion that some Indians should be on town councils, on school boards: This was the time that in the report of this particular group, a Native gentleman pointed out to us that he could have consumed alcohol in the beverage-room. If he fell flat on his face when he came out, however, he probably would have been arrested; he did not have much of a chance to drink at home because alcohol is not allowed on the reserve at all; moreover he could not drink it on the way home because he would have been arrested again. A suggestion here that this particular group made was that too much welfare kills initiative. He pointed out, if you will recall, that the Indians made out very well when the Whiteman was suffering during the Hungry Thirties because the Indian had the initiative to make out well. Somebody suggested that White people who lived in the bush or in far-away places, you will recall the humour of this statement perhaps but nevertheless the truth is that the White people who live in the bush, also become very funny White people after a while. The group reporter suggested adult education is also very important and necessary.

Miss Carpenter spoke of Residential School systems. She said that the schools rob children of their heritage and that there is a loss of family life and ties. She told us, as you will recall, of her own experiences when she went away to a mission school at the age of five years.

Some of the speakers spoke about corporal punishment in the Residential Schools, while some of the Residential School officials who are at the conference denied that such was the case at least in the schools they have been at or have had anything to do with. Again a practical suggestion by Miss Carpenter, I thought at least, was that there should

be small schools in all the settlements and that if we don't have enough Native teachers to begin with then Native assistants to the teachers would at least partly solve or help the situation somewhat. Miss Carpenter suggested that the hostel system should be done away with, should be abolished, and that primary school children should not be taken from their parents at all. If hostels are necessary, she went on to say, then they should be necessary only for the older children.

Mr. Ed Lavallee began by telling us that people too often leave conferences with negative attitudes, then he said something which I recall very definitely because of my specific assignment tonight and that is that many ears are listening. He went on to tell us of the many kinds of ears that are listening in the audience, as you will recall. There were those ears that really didn't hear very much although they were sitting out there in front and then there were those very tender ears out in front which felt threatened by what the speakers would say. Then Mr. Lavallee thought - well I'm not going to go into all the different kinds of ears he thought were out in front, there were more than this. He felt that there is a breakdown in cross-cultural education. He explained that children have as a rule learned to speak their Native language before coming to school and that they are at a definite disadvantage because they speak Cree or their Native language and know no English when they come to school. Here I think that those of us who are in the education game should really sit up and take notice because there are certain remedies, I think, that could help in this case. One of them would be the study of teaching English as a foreign language by teachers who are preparing themselves to teach in such communities. They would at least have an approach to teaching children who come from a different language background. They could learn more, probably, in teacher-training about the basic structure of English speech and also, as I suggested before, some knowledge of Cree. In the school, if our teachers would have some knowledge of Cree - well I keep on using Cree forgetting for a moment that I am at a national convention; - when I say Cree I would mean whatever language the children speak. This would help, I hope, to bridge the gap in the understanding of the Native child and his language. Mr. Lavallee reminded us that not all Indian children progress at the same rates of speed. He said that children did not notice the colour of their playmates. Colour is not an important factor and he mentioned the reasons why young people drop out of school: That sometimes it is to support the family, sometimes because of poor school achievement and competition with other

young people, that school children are sensitive about their marks. Again he said the poor English is one of the reasons for school failure, he also mentioned that youngsters sometimes drop out of school because of social reasons. I recall this particularly, because you will remember Mr. Lavallee told us that he did not have this problem in that he was something of a social butterfly himself while in school.

Kahn-Tineta Horn, in her speech, suggested that she might be as welcome as a skunk at a garden party at such conventions and we should, at least, assure her that she is far more welcome than that. She spoke of shocking social and economics problems and then, since her talk was on religion, she posed a few questions which seemed to form the basis of her speech. Does religion shape people or do the people shape religion? Most Indians do not have motivations to be successful in the White Society and she suggested, as you will recall, that you may be sending messages to areas where there are no receiving stations. There are those in the audience who have reacted to one element in the speech, I think, and that is the kind of biological determinism that seems to be here. It would be the biggest question I think that has been asked about it: Is the Native Mind any different from any other kind of mind? I would think that's where people would doubt this. I have no responsibility in reacting adversely and I don't mean to that way; we could have had a lot more time to discuss this particular speech, I think. I was wondering, myself, at the number of people who are here who, very obviously to me, are of Indian ancestry, who are wearing the clerical robes of the Roman Catholic priesthood or are nuns in Roman Catholic churches and I believe there are also some Indian clergymen here who are Anglican clergymen. In a sense, there appeared to be perhaps some kind of a denial in some of the cases of what these speakers said. I am just reacting, I am not trying to argue the point at all. As I said before, the speaker said the results of education are terrible but improving. The stress is on survival. Any educational trend that an Indian has to contend with must deal with those things around the Indian and it should be practical in nature.

I missed a little bit here - maybe I should go back. I hope I am not taking too much of your time. I am trying to cut these comments very short and simply remind you of some of the main points the speakers made at the convention. I missed one point that Mr. Ed Lavallee made which I questioned. Perhaps it is true but I don't think it should be true and I think it is an important point that he made. You will recall that Mr. Lavallee said in

his speech: "Vocational education is a second class kind of education as compared with other kinds of education." I think perhaps that is a thought that crosses the mind of the general public today but I don't think it should be the interpretation of vocational education.

Marie Baker said: "The Indian who fails half his academic work has to go into a less demanding program." This is true but the question occurred to me, how does this differ from the education of any other child? This is quite true of the White student too, that if he fails in an academic program he is likely to go in to a program that is less demanding. There were some very fine suggestions, positive suggestions made in the speech by Miss Baker: that there should be more conferences and that Indians should learn from one another. She suggested co-operative housing to get away from discriminative procedures by landlords and landladies. She spoke about the landlord and landlady being suspicious that young Natives might be following amoral or immoral paths. I did note in my survey, how does this differ from what young White people tell us, that the young White people also think that the adults are a lot of old fogies perhaps and expect the worst of them; but I think the co-operative housing suggestion that was made is a very good one. She suggested that there should be financial assistance for education and that young Natives should have some voice in scholarships - in who should receive the scholarships. She suggested more tutoring programs for young people. She told us about the Canadian Indian Workshop which will be a six weeks course during the 1967 summer school session at the University of British Columbia. This course would deal with Indian history, Indian Affairs' policy, would include legal information and so on. Miss Baker suggested that scholarships should be available but should not be government sponsored. The suggestion, here, was that the government would then suggest policy for the government sponsored scholarship. I wonder whether the government might be willing to give bursaries for this purpose and not have any finger in it at all. However, maybe scholarships could be found from another source. It's a good idea anyway. She also suggested the possibility of Indian preparatory colleges, junior colleges with a flexible curriculum and flexible standards.

To get back a moment to Miss Horn's presentation. She saw no hope in integration. Indian lands must be protected and developed. Indian housing is important, Indian medical care is important, and the Indian must be trained for useful occupations to help his people survive.

Miss Horn told us that education is not very high on her priority list - the only question that pops up in my mind here is; how can an education not be high on the list if these other things are to come about? If the Native Culture is to contribute to them, then surely the person who knows the most about medical care is a highly educated person and the person who knows about housing is a highly educated person too. Perhaps Miss Horn was thinking of education in the sense of the academic elementary public school education.

Just one moment more and I will be finished.

In what respect is the contemporary Indian education program failing the Native people? This discussion you have heard. There is not much that I can add to that because it will be fresh in your memory. Then, too, of course, there are the resolutions that you heard at the very end.

Dr Howard Adams

One of the very first things that I want to say is that I felt that the non-Native people in the audience had not listened as attentively as they should have. But after listening to Professor Coombs, I would have to say that he was listening and he certainly did his homework. I had hoped the rest of you would have done the same, because I think this was a very important conference and I think it was extremely important for you to listen attentively, with an open mind. Sometimes I had a feeling that some of you were just being a polite audience and not really taking it seriously. As a matter of fact yesterday afternoon, when Mrs. Lavalley was giving that very powerful address and when I was fluctuating between the state of tears and cheers, I noticed one person sleeping. I thought, how was that possible?

Any summary I may make will be very general because I certainly was not here in the hall as much as I should have been or would like to have been. As a result, I was not able to take notes and know precisely what was happening at all times.

From a Native point of view, I found that it was more than just an educational contribution that was made and extended to the non-Native people. It was a time in which a great sense of kinship was experienced among us. We felt the pleasure of being together and sharing a certain common concern, and expressing ideas that were of interest to all. We were seeing some new people from the Native World who have become very articulate and have shown real

concern. They expressed their hope for a new program in education. I think we understand that education cannot be treated as a single or as a specific aspect of the future. We do not want to talk about Native education as an isolated incident. It must be seen in its totality and we must realize that we must make efforts to understand the total situation of the Native World in order to improve the educational situation. Another thing which I gained from listening to the speakers was that by the time the programs which are planned in the bureaucratic offices reach the local communities and into actual operation, they are not what they were intended to be; that by the time they reach the frontier communities other aspects have entered into the Native education program. These, in turn, have not always been to the greatest benefit to the Native people. I think there should be a real concern at the main government offices to really understand what is happening in the local communities with regard to the schools. The authorities should be concerned with feed-back from the Natives. It is not sufficient to get information, or answers, from the non-Indian school officials. I think it is essential to get the information directly from the Native people. I am sure that you fully appreciate the concern of the Natives about the text books and the curriculum. This urgent concern is a vital message to you. This is of real concern among the Native people because it affects so seriously their image. Because education is to be considered in terms of its total aspect, it must be linked quite closely to the economic situation in the community. They feel it is essential to have a good basic and realistic educational program to go along with the economy. The kind of education the Native people are getting in their schools is inadequate for entrance into the main stream of society. When the Indian or Eskimo or Metis children have been educated even up to Grade Twelve and are given adequate funds and housing they are often unable to take advantage of these services. In spite of the opportunities and advantages given them, they do not know how to really exploit them. I believe some Native people are psychologically and socially incapable of taking advantage of these opportunities because of social and psychological crippling of their culture, due to the way they have been taught. When they are unable to take advantage of these things they are criticized for it, and people say: "We give these Indian students every opportunity in the world and they just don't seem to be able to do anything about it," or, "They are too lazy, or too apathetic." The fact is that they cannot take advantage of opportunities because of the social paralysis that has been infused in them in the schools. During these two

days I have heard the message from the Natives: "Go slow in integration." There is a real concern about integration and I feel that the more society pressures for integration the more the Natives resist integration. They are worried about their children losing their Indian culture, their Indian heritage, their Indian identity. Native parents are really anxious to have their children remain close to their own cultural environment until such time as the children are confident of their Indian heritage.

Also, the parents - Indian, Eskimo and Metis - are very concerned about their children at the elementary level for, if they attend integrated schools, they face a certain amount of discrimination, and at that age they are very sensitive to unpleasant social situations, and I think the parents feel, with their children, these disturbing factors.

In my opinion this has been a tremendously provocative conference. The Native people, I know, are very pleased with the results, and they are now looking forward to some positive action - hopefully in the near future. They are hoping for a better educational system for their children, or as Mrs. Lavallee has so aptly put it, "our beautiful brown babies."

EVENING PROGRAM OF NATIVE ENTERTAINMENT

The first item on our program is a dancing group of Natives from Cutknife, Saskatchewan; Wilf Tootoosis and his group. I would like to suggest to you that while you enjoy this dancing, you observe it as a new form of artistic expression by the Natives. These are professional entertainers. Our dances are now evolving into a professional art; you are no longer looking at the old traditional type of ritual dance that belong to the way of life that existed in earlier times. I am not saying that it does not exist, but out of our traditional and ritual dances, we have now evolved a professional art. With that, I want to ask Wilf Tootoosis and his group to come on right now.

Wilf Tootoosis

Good evening, Ladies and Gentlemen. I do hope that you will appreciate our performance here tonight. We are going to do the best we can and we also welcome all photographers, amateur and professional. We'll pose free of charge. But we charge a dollar for a smile. Also, there is no admission charge to see the show, it's free! The Pale-faces got this country free so we may as well perform for him free of charge.

What you will see here is a mere demonstration of our authentic Indian dances throughout the summer months of July and August. Last year we participated in several large Indian celebrations, at Fort Qu'Appelle, Griswold in Manitoba, Pipestone and North Battleford; well folks, here goes! I hope we don't collapse.

DANCING AND SINGING BY WILF TOOTOOSIS AND HIS GROUP

Thank you, folks, thank you. We call that the slow Grass Dance. Well, here's another, what you might call a War Dance or a Scalp Dance if you prefer. We still do the Scalp Dance, here is a tomahawk! Sit down folks, sit down, don't worry. You see, the Indians no longer scalp a Whiteman. We have discovered that his hair comes out naturally anyway, so! This is merely a symbol - not the real thing. The real has been buried but the battle carries on for recognition and equality; this is just a symbol, we don't use it any more. So we'll have one more go; after this we'll do the War Dance. Give me one boys - about 150 r.p.m.

DANCE AND SONG (much applauded)

Thank you, folks, thank you very much. Boy, if any of you boys are starting to worry about your waistline, try this.

All Indian people have problems with what you call an inferiority complex. I did myself at one time. I was ashamed of being an Indian until I found out that I couldn't be a Whiteman. Still I had this problem until I saw a Whiteman at a beach putting suntan lotion on himself to try to look like an Indian. But, after all, there is nothing wrong with that?

As one old friend of mine once asked me: "How do you feel after getting off the reserve with the White people?" I says: "I've resented it now and then, but who doesn't anyways?"

So he told me a little story: When the Creator of Man created man, he used an oven. He put this dirt in His oven, took it out, looked at it and found out he took it out a little too soon. Well, He let it go anyway, the Whiteman walked away. So then He tried another one which He allowed to do a little longer. After a while, the Maker of all Men opened the oven again and, boy, He had left it in there too long. This was our coloured brother, the Negro. So He put in some more clay and some more dirt, and He took it out just right on the dot; and I'll be doggone if an Indian didn't come out!

We'll have one more number folks made here for a little modern music; we'll likely come on again after awhile. I have found that our Grass Dances were meant to be done on the grass. Kind of warm in here; too warm for an Indian anyway. Our dances are quite different from the White people's. This is not a circus, this is the way we dance for entertainment, and also in moral re-
armament for our own people who are ashamed for being what they are. Not only entertainment; you've seen circuses and all kinds of different dances. You see how our women are dressed, very modern, they dance the same way. If there is any one here who will be out of step, it will be me but I don't think so. I make it 175 r.p.m.

DANCE SONG

Thank you, Ladies and Gentlemen. We also have another dance but we won't perform that one here tonight. It's called the Owl Dance which has been a long time favourite amongst the Cree and Sioux Indians in Saskatchewan. I don't know why but likely it's because we don't give a hoot. So we'll make a little room for the other performers. If you people care to see us again, we'll come back on again. Thank you.

CHAIRMAN

Thank you very much Wilf. You can see what I mean by professional art. What we have seen is more of the traditional part of the Indian culture. We want to move to something a little more modern, which is still Native, though. This is going to be an instrumental by three of the Native boys who belong to the Native League here in Saskatoon. They are from reserves in Saskatchewan. I am not exactly sure of the name of the band. I thought they called themselves the Reservationists, but somebody said they are the Renegades.

THE NATIVE LEAGUE CHORUS

CHAIRMAN

We want to give you a little taste of the folksong that is developing within the Indian culture and this is the type of folksong which I think will develop quite rapidly within our culture: The Folk Music which is moving away from the traditional way and evolving into something -- into a new "Folk Culture".

I am going to ask Harry Bird from File Hills Indian Reserve to come on and sing his songs.

HARRY BIRD ----- Folk Songs

This is one I composed myself. You sit around and you listen to people talking about controversies and this is where this one came from.

CHAIRMAN

Thank you very much Harry. I hope you fully appreciate that this entertainment is an expression largely of the people who live on reserves. It is a genuine expression of our way of life on the reserves and in the frontier communities.

We want to bring you a little skit which was composed by Natives in Saskatoon.

We are going to have the Minister of White Affairs interviewed in the C.B.C. Bear Pit.

The C.B.C. interviewer has her sheet of paper with her but she doesn't really need it. It is just that we want to prove that we are literate.

SKIT

Question: I understand that Whiteman is experiencing loss of control in management in their own communities. Is there any possibility of this?

Answer: Well yes, some time in the future maybe until some of the cities, where they are, are more advanced, but to the smaller towns and municipalities this had not been a possibility for some time.

Question: Why do they discriminate against the rural people? Will this make rural people jealous and cause conflict and hostilities between Native and non-Native people?

Answer: Well, they are not ready yet. How can you expect people to be responsible for their own government when they are still using out-door toilets?

Question: What would your answer be to a protest demonstration?

Answer: To what?

Question: A protest demonstration!

Answer: That's unthinkable! That's insurrection!! How could Whiteman think of such subversions? What have they got to protest against? We've given them a whole continent for only a few beads. We've lured more tourists here for him than anybody else; we are even helping him celebrate Centennial Year.

Question: But you didn't answer my question.

Answer: Oh yes, the question! It's a good one. It would depend.

Question: I see. What would you do?

Answer: It would depend.

Question: On what Mr. Minister?

Answer: Depend on -- Well, for instance, if three or four demonstrated in No Man's Land about a thousand miles out of nowhere and affected nothing when it was sixty below zero, then it's possible we would overlook such a demonstration.

Question: But what if a few thousand Whites demonstrated around the Peace Tower during the peak of the tourist season?

Answer: Heavens, my girl! That's revolution!! That's ingratitude!!! After all, think of what we've done for Whiteman: Opened up the country for him, drunk up most of his beer and cheap wine, made him rich. Ask a sensible question girl.

Question: How is the integration program working?

Answer: Splendid! Just perfect! Right now there are 600,720,431 young people attending Indian schools, where the Indian children are starting to accept them as if they were one of them. They never even notice they are White. Everyone is smiling so much that they are starting to complain about sore cheeks.

Question: How effective are the Coloured-line Pills?

Answer: Very effective. This may be part of the success of integration. All children who have taken these pills are unable to tell whether a person is red or white. A splendid invention.

Question: How much truth is there about the Whiteman being drunk, lazy and irresponsible?

Answer: I don't think that statement has any biological truth in it. The thing is, they just seem that way. But it's because they've taken so much LSD and tranquilizers.

Question: Is there any possibility of getting rid of mental hospitals, penitentiaries and poverty?

Answer: Yes. I think as soon as the Whiteman becomes assimilated into the central primitive society these things will disappear.

Question: What are your special qualifications as a Minister of White Affairs?

Answer: Qualifications? What do you mean? Some of my very best friends are Palefaces. For many years I lived right in Skid Row, where I got to know many White people, very fine people. Honest and decent living, some of the cleanest I have ever met.

Question: What are your associations with the White people now?

Answer: Well, we've got two White servants at our house, very lovely girls. My wife is teaching them how to make instant bannock. They seem to be catching on pretty fast.

Question: Thank you, Mr. Minister, I am sure that the whole nation has learned a lot about the White problem.

Answer: It was a pleasure, a pleasure. Any time you want to know more about the Paleface society you just ask me, OK?

Thundering applause

CHAIRMAN

Indians who are given the opportunity, will express their talent, so we are giving the opportunity to two Indians right now for a spontaneous skit. These two gentlemen are Wilfred Pelletier and Isaac Beaulieu.

SKIT

One of the things we have started, along with every other Indian association in the country is an idea, a company, an association called R.A.S. Well, actually this R.A.S., by the way, means "Rent A Savage". It is growing quite rapidly and, of course, we need assistance out in the West to set up people here and there, because, you know, it's getting to be "the thing". We don't have enough Indians to go around now and we would like to get this organization going; because if you want to be "In" you should have an Indian at your party. Now, they come in all shapes. We have high cheek-boned Indians and some with feathers; it costs a little extra,

you know, if they wear feathers. Imagine an advertisement running like this eh? "Having a demonstration? Special group rates for Indians." Actually we were going to do a dance but Wilfred forgot his costume - all three feathers! We need a drum. Actually he can't sing so we may as well forget about the drum. No, this business of R.A.S. is getting very serious. We really do want to start an organization like this, you know, to solve a lot of problems. I found out that in a little town in Manitoba, I don't remember the name, I think it was Swan Lake or something like that, the people wanted a problem and they couldn't have a demonstration because there were not enough Indians.

This was to demonstrate what no talent can do to a variety show.

Wilf Tootoosis

Dr. Howard Adams, there is something about Indians I want to point out. I, as an Indian, miss my tea. That's alright! We Indians sometimes go hungry but we're never stuck. We can have tea later. I am not a great tea drinker, not like one of my great-great-great uncles. He was a terrific tea-lover and he never could get enough tea, always lived in a teepee, refused to live in a house. So once the old chap made a great big pot of tea and he drank sixty cups of tea. The next morning he was found dead in teepee.

It usually takes a couple of hours for us to warm up, once we get warmed up we can really go. Back home we sometimes do it all night, sometimes two days and three days, sometimes a week. Once we get limbered up, we are just like race horses.

We also have modern dances on the reservations but it seems like we just can't go along with everything the White man does. We can't go long with them even after we leave this world, to be frank with you. We don't go to Hell with White Man, we go to the Happy Hunting Grounds.

A lot of people have some strange beliefs in this world of ours. We also have all sorts of communications on the reserve. A couple of years ago you people might have heard about the two American astronauts who went to one of those planets, anyway, when these astronauts came to a landing on this planet their first words were:

"Oh! not again, ----- Indians!"

Thank you folks, thank you. Well, this might make our ancestors turn around in their graves but here goes (takes off war bonnet) - Good evening folks.

CHAIRMAN

Thank you very much Wilf.

There seems no doubt that you have seen some professional Native entertainment here tonight. Wilf is one of the outstanding dancers among the Indian people and I am sure you will soon see many young dancers as talented and as professional as Wilf. What you have seen tonight is a resurgence of the Indian culture. I cannot help but use the same word, Renaissance. The movement that is taking place is not only vocal expression, but an artistic way. We are urgently looking and asking for an opportunity to express our ideas and talents. We want an avenue to open up for us so that we can be heard, seen and appreciated. Ladies and gentlemen, I hope that you have enjoyed this entertainment tonight, and that you have seen it as part of our authentic Indian culture - a culture of which, I am sure, the rest of my Brothers and Sisters are exceedingly proud and equally proud to be "a Native".

As Wilf says, it could go on all night, but we have to be back at the conference tomorrow morning at 9 o'clock; so I think it's time we went home and got some sleep, so that we can come back tomorrow refreshed and ready for exciting discussions. Good night and thank you.

An Analysis from an Indian Point of View

Like a sudden squall upon otherwise tranquil waters, the Centennial Conference on Indian and Northern Education had hit the headlines leaving in its wake a mixture of emotions and speculations.

The words that were spoken by the Native speakers, the words that were conspicuously left unsaid, the questions that were left suspended in the air, the demands that were made, had disturbed, splashed and agitated the placid waters, rocking the boats of hierarchy and bureaucracy, revealing for one naked infinitesimal moment a glimpse of the storm of frustration and desperation that is brewing in the hearts and minds of Native people - a frustration and a despair that is clearly defined and highlighted by Government in negative statistics, reports and surveys.

Was the Conference a subtle feeler sent out into the atmosphere by a curiously agitated hierarchy whose empire has been shaken by Ecumenism, to gauge the temperature, the direction and the velocity of the winds of discontent and change which have been blowing throughout the Indian camp?

Was the Conference an olive branch, a peace offering held out to the Native in appeasement, in gentle pity, in remorse, or in atonement and sincerity?

Did the Conference provide a release, an outlet, a safety valve for the pressures that threaten to destroy the Native from without and within?

If, Dear Reader, throughout this narration of the Conference, you have allowed yourself to wonder and speculate at the words of the Native speakers; perhaps you have concluded that we Natives are an ungrateful lot to bite the hands that are feeding us. Be assured that a part of our frustration is the realization that we must do just that for there is no other way.

There is no doubt that Indian Affairs Branch and the Church have become, for Native people, an enigma and a way of life, for in their role and commitment as Federal Civil Servants who must abide by policy set out to administer the Indian Act in order that the treaties be honored, they have inadvertently played with our minds

and our hearts, thereby unwittingly evoking a mixture of very strong emotions of fear, of gratitude, of resentment, of suspicion, of loyalty, of craftiness, of love and of hate. They have surrounded us with a shield of protection, of helpfulness and of absolute authority by doing and thinking for us. They have, so to speak, pulled the rug from under our feet, emasculating our initiative and our resourcefulness, thereby stunting our physical and mental capacities. Be that as it may, in this new year of 1968, we Native people have emerged - bedraggled, worn and weary but at least we have survived the onslaught of the last one hundred years and we will begin to live again - the Native speakers of the Conference of 1967 have proved that this is so.

It has not been an easy task for the Speakers to convey a personal message that would spring from the heart, for the Native does not wear his heart on his sleeve; this stoical attitude peculiar to Native people is a deeply ingrained cultural trait even to this day. Moreover he has been conditioned to a very special kind of silence and fear that will not allow him to voice an opinion, especially one of criticism, even when asked to do so. There is the superstitious belief and fear of the supernatural, the fear of absolute authority, the fear of retribution to himself, his loved ones and his property, from those in authority, from his relatives and also the fear of vandalism from those who use violence as a persuader.

This Conference had clearly and definitely pointed out the yearning and the search of the Native people for their destiny, their dignity and their identity. It is a desperate search which will last for many more years to come thereby making it imperative for Native people to become involved in a positive way in the forces that control their lives, in top-level administration, in policy-making and in Education at all levels.

However, we all realize, at this point, that this Conference on Indian and Northern Education has only scratched the surface of a situation that desperately cries for redress. It is a situation, immense and tragic in its complexity because it does not involve only the present generation but those that have passed beyond as well as generations yet unborn.

It had been clearly established by the Speakers of this Conference that the major share in this search for equality and self-determination is a responsibility that

belongs on the backs and shoulders of Native people, which means that to emerge one day as an autonomous people in a modern age, where the dollar is king, and political expediency and technological skill are the order of the day, it is vitally important for the Native people to learn to communicate with each other at the common level, to respect the opinion of others and to learn to use Democracy itself as a lever to counterbalance the forces of colonialism. In this way will the Native people reassert their presence in this their Native Land.

It can also be gleaned from this Conference that five words are especially worrisome and treated like red hot coals by the Native people. These words are Education, Integration, Assimilation and Modern Society.

In studying the statistics on the school drop-out situation for Native students we find that the percentage is alarmingly high at a relative eighty to ninety percent. It would seem that Native people are repudiating Education and its advantages. We have a great many drop-outs at the grades seven and eight level and again at grades ten and eleven. A few have managed to reach University where the odds are even more frightening to the Indian student. However, statistics show that the non-Indian is also plagued by this situation but to a lesser degree, at a relative fifty to sixty per cent, but still this figure is high enough to be a cause for concern to Educators, Trustees and Parents.

Why are students by dropping out of school "en masse" demonstrating their inability to accept the academic program in use today? From the Indian point of view, there are two prominent reasons which are instinctively recognized by Natives either knowingly or unknowingly.

(a) The existing curriculum is geared to a middle class society whose sense of values, whose materialistic emphasis is constantly held up to the Native as a criterion for success, the ultimate in achievement and monetary significance.

To a people such as our Natives who carry in their bloodstreams the genes of ancestors whose sense of values, whose affiliation with the Great Spirit and the Universe

had resulted in a close partnership with Nature, the curriculum in use today does not provide the stimulation, the impetus and the curiosity that the learner must acquire in order to adjust to a competitive situation. Therefore the sense of values carried by such a program are in direct opposition to the culture and set of values inherent in Native people.

(b) The existing academic program of today is a flat statement to the Native, a direct command which says to the Indian, the Metis and the Eskimo:

"In order to become somebody accepted and recognized, you must throw away all that you are, you must shed your Nativeness and you must adopt Whiteman Way."

This message is carried by school textbooks from grades one to twelve and on. It is a frightening experience and a traumatic realization for all brown-skinned children at the very beginning of their formative years to observe that they cannot play with Dick and Jane. Many children, at this crucial stage of their development, are more astute than is realized, especially by educators and those in the drivers' seats.

This subtle rejection at this very tender age sets the course and the dividing line on which white and brown children will travel, two separate courses clearly pointed out by object lessons gleaned from school books, two separate paths that invariably lead to prejudice, discrimination and eventual drop out for too many students. Perhaps the skeptical will disregard this line of thought just expressed, but it is well to remember that all forms of life - animal and plant - must start from a seed and grow upward from scratch; prejudice and discrimination are not inherited and passed on by genes but they are acquired, started from seed, watered and nourished. It is not far fetched to say that the seeds of prejudice and discrimination have been very neatly planted and nourished in school books. The eruption of race riots as evidenced in Watts and Detroit, the prejudice and discrimination in our own backyards, are proof enough that somehow these obnoxious weeds have found a favourable climate in which to grow. The area encompassing school books demands immediate research and corrective measures not only by educators but by responsible school boards and trustees who have, in their capacity of office, the power to blaze a trail of reform in educational poli-

cies and in educational media.

The absence of authentic academic material on Canada's First Citizens is sufficient proof of the foregoing statement. Moreover this same old academic diet, tasteless and unappetizing, has been fed to the Native people for so long that they have tired of it and lost interest. No wonder a great many Indian parents and White parents too, do not encourage their children to complete their formal education; in addition the White children do not learn the true story of other ethnic groups. This type of academic diet develops attitudes and mannerisms which push Native students away.

This kind of complacency was all right in years past when it was believed that it was enough to learn to write one's name, to write a sufficiently legible letter and to acquire enough reading ability to read a love story. Then too it was casually expected that the Indians would eventually become extinct because of their very high mortality rates due to the inability of their bodies to manufacture enough antibodies in their bloodstreams to fight the onslaught of new germs, brought over by immigrants, some of which were highly infectious diseases. Moreover the change from a nomadic to a settled existence weakened the Native people to such an extent that their numbers were ravaged by tuberculosis and other respiratory diseases. Because of these highly infectious diseases which attacked Native and White alike in epidemic proportions, the Government was forced to take decisive steps to curb the incidence of these diseases. The sanatoria of today are testimonials to that era. From that time on, the Native people have increased their numbers -- almost in epidemic proportions to be ironical-- so much so that statistics today show that the Native people lead the birthrate parade with a three per cent overall increase as compared to the two per cent of the rest of Canada.

The situation has shifted to such an alarming degree that widespread concern is voiced by all governments, Federal and Provincial. One high-ranking government official voiced his concern in this way:

Said he: "The Indians are breeding like rabbits and we cannot place them in jobs fast enough."

This concern is highlighted by the low calibre of the Education standard of Native people, making them unqualified for good paying positions and jobs.

A special department called "Indian Education" is now at the controls, trying to stem the tide of illiteracy, ignorance, apathy and complacency revolving in and around the Native people who are caught in a cross-fire of "Indian Education and Curriculum Development" twixt the reserve system, the treaties and the Indian Act.

Quite, quite a dilemma! An intriguing crossword puzzle and a challenge for Indian Education, Educators and Administrators. Are they equal to the challenge, to go it alone, or will they bend and ask the Native for his help and if they do, will they take time to ponder over what the Native will say and go on from there? And what of the Native people themselves? One of their peculiarities that has a bearing on this immediate situation is that they reject their own academically successful people, and yet it has been observed that many Natives will go out of their way to become identified with a person or persons of White nationality especially when in the throes of alcoholic fantasy. Psychologically speaking, is this an indication that a part of the Native remains unexplained? Is this behavior an indication that the subconscious has come to the rescue of the conscious by searching for some kind of meaningful status, a fulfillment of an egoistic need? Perhaps it is a wistful longing for some form of personal recognition and satisfaction despite the dictates of an old culture which had and still has mentally ingrained the motto "everyone and everything for the survival of the tribe;" a motto which in today's modern way of living, where the dollar sign is the dominant factor, clearly spells out trouble for the individual Indian who is trying to raise his standard of living and who is trying to eke out his personality and individuality from an impossible situation. This development in attitudes brings to the fore the very real conclusion that this is a psychological problem as well as cultural and economic.

In what way does an integrated education threaten the Past which refuses to recede into the background? Inevitably and innocently, the Native people have not been able to resist the lure of Whiteman way. Despite the perplexity in "integration", the Native people have quietly integrated in all aspects of their lives. They have adopted Whiteman's mode of dress, they use Whiteman's mode of travel - by car, train and plane, they use Whiteman's gravelled roads and black-top highways. They

enter Whiteman's hospital, use Whiteman's medicine and medicine man. They have accepted Whiteman's social aid and they have adopted Whiteman's way of social alcohol. Why then is there fear of integration in education? Possibly there are at least three reasons:

- a) Natives want to remain Natives.
- b) Academic education is not good enough to dispel the fear, the uncertainty and distrust which Indian has developed for Whiteman.
- c) Academic education does not present a true picture of Indians to Whiteman's children and vice versa. It is not geared to intercultural exchange or development.

Will integration in education make a Whiteman out of an Indian, Metis or an Eskimo? It seems that we have reached the crux of the whole issue. There are two conclusions which are certain:

a) As surely as the sun will rise and set, change in the world around each of us is imminent in our way of thinking and doing, change will come about with or without our help - we either progress and move ahead or slide backwards. If understood and manipulated correctly, integration will be an asset, for it will help the Native to understand and adjust to change while remaining Native.

(b) Integration will never change the color of a skin from brown to white. The only process which can do this trick in a generation or two is assimilation by inter-marriage with people of different ethnic origins (legal or otherwise). By this method alone will the elemental Native which is transmitted through heredity lose his authentic Indianess and in two or three generations will have become completely absorbed to produce an individual of mixed origins (mostly White, if an Indian marries a White person).

If this is the root of the fear, as it appears to be when Indians are wont to exclaim, "They'll never make a Whiteman out of me"; by this token, Indian people want to insure the survival and multiplication of an authentic Indian nation with their own peculiar biological characteristics, then assimilation is to be feared and rejected. This is a trend of thought that plays a part in the complexity of Indian Education and should not be discarded as mere bally-hoo.

This manuscript is not intended to serve as a manual on marriage and genetics, but nevertheless it is fervently hoped and suggested to those persons in the drivers' seats, and in the seats of learning, and particularly Indian youth and Indian leaders, that an intense study on integration and assimilation is indicated (a good conference topic). It is further respectfully requested of the various provincial departments of Education that they compile and distribute to all Native communities and organizations a White Paper on the full content and implications of the words Education, Integration, Assimilation and Modern Society in respect to:

- a) their definition
- b) the difference of integration and assimilation
- c) the effects of integration to the standard of living, to education, to work and play and to living in this modern age
- d) the finality of assimilation
- e) the right of the Native to accept or reject integration, assimilation, education and even modern society.

It would appear that this is a challenge to Indian Education and perhaps a new avenue of approach to the Indian enigma.

Despite the seemingly psychological assassination of their intellectual capacity by Church and State, the Native people have several prominent encouraging facts working on their behalf.

(1) It has been firmly established and proven beyond the shadow of a doubt by their ten per cent successful graduates that the learning potential of Native people levels off with the learning potential of any other peoples.

(2) The sensitivity and natural mastery of the Fine Arts by Native people is even more delicate and sensitive than that of any European culture.

(3) Their communication with the Supernatural has been uncanny; call it superstition or bad medicine if you will or even pagan belief, it

is there and it has survived through a century of massacre and spoliation by European hordes.

It is only since a score or two of years that this close affinity with the Great Spirit has become shrouded and obscured in mist, perhaps washed away by alcohol, but the essential belief, the essential awareness of Kitchi-Manitou forever smolders in the Native breast. It is for this reason too that the Native people must find Spiritual Fulfillment again; it must come back through a special wooing of religious exercise and not be foisted on them through legislation and the stipulations of the separate school Act and the Indian Act* which allows fifteen to thirty minutes of each regular school day for religious instruction from a teacher who, it is natural to assume, is tired and wanting to get home after a day with a number of pupils, consequently rushing through the religious teaching like a parrot, these words like a will o'the wisp enter one ear and out the other, nothing gained and nothing remembered. Do these few minutes at the end of a school day take the place of a session with one's Pastor? Does this kind of harum-scarum teaching fan the embers of one's natural affinity with the Divine? Moreover, this kind of religious teaching takes away religious responsibility from the Pastor and the Parents and prevents the child from experiencing a religious awakening which if properly developed will give the student a crutch to lean on when in trouble and in distress. Forcing religion by legislation is commercializing something which if properly nurtured should grow to be personal, precious and sacred, not something to be painfully endured at the end of the school day.

Many eons ago, the Native people used to possess this spiritual quality from whence they derived their sense of values, their knowledge of being one with the Universe and with the Great Spirit but somehow - somewhere - they have lost their Holy Grail.

To find this lost ingredient - this missing link, this Fountain of everlasting Faith and of Hope, will require a concentrated effort of soul searching, a thorough evaluation and a very honest appraisal of their whys and wherefores plus a new and sincere dedication of purpose by each of the Parties intimately involved in the total

* See Section 114 - 120 of the Indian Act

Indian problem - the Church, State and the Native people. A new and sincere dedication of purpose is required to free the Native who has been weighted down with inhibitions which instead of drawing him closer to Spiritual Fulfillment have pushed him further and further away.

It seems that in a round-about way, for the Indian people, the Indian Act has to a certain extent replaced the Good Book with its age old recipes for health, happiness and truth. It seems to impose restrictions on the initiative of missionary zeal and zest by taking away the challenge of the Missionary Quest and replacing it with something much tamer and second rate - a reliance and too great an emphasis on policy as set forth by the stipulations of Section 114 of the Indian Act and also the Quest for Souls being made to play second fiddle to political affiliations, especially in this modern age when human beings too are now playing second fiddle to machines.

A statement such as this constitutes heresy for this Indian evaluation but nevertheless this point of view must be examined if we are to be sincere in searching for an answer to the Indian situation, for far too long religious teaching of Indian children has been a buck that has been passed around. It has been taken away from our clergy and Indian parents and passed on to the jurisdiction of legislation, and then given to schools to enforce.

It is a sad and pitiful evaluation that must concede that Religion and all that it should mean and accomplish for the Indian (and Whiteman as well for he too plays piggy-back with the Separate School Act) along with education, policy and administration for Indians, plus the shennanigans of politics, have all been thrown helter-skelter into the same pot to bubble and stew into what we call our Modern Way of Life - but alas! for the Indian especially -- leaving it by restrictions and red tape to become overdone, stale and unpalatable.

No wonder that a people who are fed this tasteless goulash have developed ptomaine poisoning, have become apathetic and complacent, losing vim and vigor, thereby producing all the earmarks of a sick society - a sick society which is in grave danger of losing its sense of values, of becoming more like the machines it must learn to operate. Is it any wonder that Social Alcohol

and the psychedelic drugs have now become a substitute therapy for youth, providing warmth, a false sense of peace and happiness and out of this world hallucinations for an hour or more? How long must we White and Indian sacrifice our Youth, the flower of our Nation on the altars of addiction, alienation and antipathy? Surely a time must come when we, as responsible citizens, can sit down to do our long neglected homework, not behind political, religious and racial barriers, but in the openness of dialogue that seeks to learn, to open up new avenues of approach to a better way of life through a common understanding and acceptance of one another as belonging to the human race - only then can we truthfully say "we are our brother's keeper."

Since the Treaties and the Indian Act are very pertinently involved in the total Indian problem, and since this problem is history in the making, then it is equally pertinent that the public, in general, should be aware of the predisposing causes and factors involved, not from the way they would want to see and pass judgement on the Native people but from an objective point of view arrived at after an encounter with the Indian Act and the Treaties. There is no better way to project this information than through the medians of Education; namely, a totally-revised Social Studies course for grades one to twelve - making it a compulsory academic learning experience for all Provincial and Federal schools. This course must span the history of the Native people including their contributions to this country from the era of Daganawida and the Five Nations Confederacy right down to the chaos of the present day Indian dilemma.

To help solve this dilemma we Indians have at our beck and call the resources, personnel and finances of the Education Division of Indian Affairs Branch, plus the Extension Division of the University of Saskatchewan, the Women's Division of the University of Saskatchewan, an organization called the Society for Indian Northern Education and the co-operation of the Saskatchewan Teachers Federation, plus the Indian Act and Treaties. The sum total of all these organizations, their resources, personnel and efforts is what is known as "Indian Education." Their efforts, sincere and well-meaning, are deeply appreciated in a way that cannot be measured or tallied; perhaps in the not too distant future they will finally realize that they are treating symptoms and not

the cause. If they would generate as much energy in treating the root of the trouble maybe we would have real progress, but as of now they seem to be playing pussy-foot around the real scoundrel.

However, there is another party involved whose interest, whose participation, whose determination and perseverance are very urgently needed, for without this particular fellow's interest and active participation all these organizations plus their resources in cash and ability are of no avail. This particularly important fellow is the Native born - the Indian, the Metis and the Eskimo. In this all important struggle for his survival in this modern age, the greater share of human resource material rests within him. There are several very important steps that the Native must take. The first major step is to try to cut loose from the grip of the past. We must live in Reality. We must face the facts as they are.

The Native people must become actively involved in Education:

(1) by encouraging their children, with word and with deed, to attend school regularly, by taking an active interest in the report card, by checking and comparing progress and talking over problems with them.

(2) by electing school committees in their reserves and communities. They must give active moral support to their school committees by attending monthly meetings and by discussing academic progress and problems of their students with the teacher and parents in a group.

(3) by insuring that their children enjoy a state of physical and mental well-being which means especially adequate rest, free from the fear of alcoholic rampages. They must insure growth of mind and body by an adequate diet and proper balance of vitamins.

(4) Native people must diligently work for changes in legislation, specifically changes in the Indian Act, Sections 113 to 120, and changes in the provincial Schools Acts which will permit Indian parents an active and positive voice in the education of their children by allowing them active representation on school boards, unit boards and curriculum committees.

(5) Indian people must systematically discuss and study the Indian Act and the Treaties and apply their findings to fit and compare to modern day methods of thinking, of doing and of living.

It is imperative for Native people to recognize and accept Native leadership - male or female - regardless of blood relationships or clanism. They must recognize the kind of leadership that can understand and parley in the language of Whiteman, which means in the economic, technological and political language.

The Natives must search for strong, decisive leadership that will not buckle under in the face of intimidation or sugar-coated paternalism or favoritism or the forked tongue of the bigot. In plain terminology, the Natives must search for the kind of leadership that will not allow itself to be bought off or scared off. A leader such as this needs to have proven himself by acquiring financial independence for himself and family. After searching for and finding qualified leadership endowed with character, integrity and conscientiousness, the Natives must support and back up this leadership - morally and financially.

Native people must cease rejecting their own academically educated people, for in rejecting the ones who have crossed racial and academic barriers they are also rejecting their leadership potential. With moral and with financial support, they must encourage their Native students to aim for high and highest academic achievement. Somehow they must inspire their Native students to set their sights on the Professional level, for it is here on the highest academic plane, the plane of the Master's degree, the Ph. D (Doctor of Philosophy), the Lawyer and the Diplomat, that we -- the Native people -- must seek to put Native representation. It is here at this level of education, after six to eight years of hard university study, that Native leaders will enter the sophisticated game of professional Political Fencing, the subtle game of thrust and parry where the stakes are very high indeed, where the fates of nations are delicately balanced. It is here, at this high level of education, that a potential Native leader can acquire a finesse and a political agility that Native

people must have to play the game and beat "Whiteman" on his own ground.

It is an understood fact that all of our students are not destined to become university graduates and holders of Ph. D. degrees, but we, Native people, must recognize and accept those who aspire to reach that plane and those who have reached it. We must recognize potential scholars; there are some of our students who are endowed with the brains, the initiative, the resourcefulness and the determination to get to the top. It is these special students who must have extra recognition and extra encouragement from their own people. These students need to know that their people, in heart, in spirit and in cash are with them every step of the way -- for the straight and the narrow road on which the Indian scholar must travel alone is a long and a very lonely road; he needs to be given many extra pairs of mocassins, for if he climbs in these mocassins he will find his way back from the top to help his own people.

Native people must stop ostracizing their economically successful people be it hunter, fisherman or farmer by leaving them out of reserve administration and in refusing to recognize their contribution to economic society. The Indian businessmen - farmers are the backbone of the reservations just as agriculture is the backbone of world economy.

It was with the decline of agriculture on the reservations that the Indian problem accelerated. In treating the Indian farmer and other potential businessmen of the reserves in a prejudiced and discriminatory way, by their chiefs and council, by the local Indian Affairs Branch office and further abetted by the stipulations of Section 88^{*} of the Indian Act which forbids the mortgage of land and real holdings, the economy of the Indian reserves gradually deteriorated paving the way for ninety-five per cent acceptance of social aid.

The Indians must stop leasing their farm lands to Whiteman. The damage done to their morale as breadwinners and as men far exceeds the price of their

* See Section 88 from the Indian Act for reference. p. 29

paltry share of the one-third crop return. With far-sighted leadership endowed with vision and an understanding of the nature of business plus a knowledge and respect for Whiteman's creed of the Almighty Dollar, Indian farm lands which are on lease to White farmers could be capable of insuring economic independence to a number of Indian reserves. The same criterion would apply to other reserves and Native areas in other forms of business.

The main issue involved in the overall Indian problem is the loss of economic independence, the loss of individuality and the loss of a sense of personal pride in personal accomplishment and self fulfillment; when one is not allowed to accomplish these requisites of self respect, then deterioration and degeneration of mental and physical values is inevitable.

An area not explored in this Conference but which should be included in this evaluation and analysis of the "Situation" because it is relevant to the Native problems involved herein, and also because it could be categorized as education is that intriguing and exciting field of Politics.

It is too bad that the present day Curriculum does not provide the curiosity and the drive that is needed to awaken latent patriotic instincts that will be flexible enough to produce strong civic-minded constituents who can effectively and decisively deal with the forces that build up pressures and tensions making community situations what they are; it is common knowledge that Whiteman is also plagued by the absence of public-spirited citizens. There are always only too few who carry the load for the majority who just cannot be bothered with civic affairs.

The economic pressures that surround the Indian Reservations and Native Communities are now very great; so much so that the pressure of living in a modern age of sky-rocketing prices, the pressures of the grocery bill, the clothing bill, the meat market bill, have caught the Reservations and Native Communities off-guard and very ill-equipped with a very inadequate education and with no technological skills; therefore a substandard type of living is inevitable which social

aid alone will never alleviate - the unfortunates caught in this tight money squeeze are reduced to merely existing, living becomes a drudgery and moral degeneration has a field day.

The building up of social problems influenced by economic pressures forced the Federal and Provincial governments to take emergency action instigating mass rehabilitation programs, upgrading educational standards; relocation of Native families, job placements and housing programs. It is interesting to note that throughout all these rehabilitation activities the Native people have quietly acquiesced.

There seems to be a missing spark! - an enthusiasm that is not monetarily inclined is badly needed to give impetus, challenge and dynamics to all these programs. (They are good, mind you, but they could be better!) Why? Perhaps that badly needed shot in the arm is Politics. We Natives know that all these programs - sincere though they are - have political overtones. We also know that we, the Native people, are now an officially recognized football for we are now identified as a political entity to be contended with.

To bring about a desirable social change and to assert our presence as a people capable of taking a stand, we must recognize and use the power of our vote. We must not allow ourselves to be content with being a political football but we must also play the game. We cannot, we must not, stand idly by while our dignity and our destinies are kicked about. If, at this stage of the goings-on, we Native people cannot supply a full team of players, then it is time for us to supply a halfback or a fullback to carry the ball for the Native people. We must learn and understand the meaning of a vote. It is a right that is cherished in a Democracy, and for Native people, particularly, a vote is a treaty right - for a vote will give us voice in our own affairs which is what we are demanding.

Canada lost many stalwart sons in two World Wars. They died to preserve our Freedom of Choice which is represented by our X on a ballot. They died so that we, Canadians, would walk in Peace unfettered and without fear. They gave their all so that we, as a

people, would continue to cherish Freedom of Religion, Freedom of Speech and Freedom of the Press, and they died so that Canada would continue to have a Government for the people, by the people and of the people. It is to honor their magnanimous gesture that Canada observes Remembrance Day, for we Canadians dare not forget, especially in this day of political intrigue, when war clouds once again darken the skies of so many countries.

It is well for Native people to remember that a very great many of their sons, husbands, brothers and sweethearts fought and died beside White boys. No one paid particular attention to their Indianness, for out there on the battlefield they were all Canadians fighting for a common cause. To give honor and thanksgiving to these stalwart men, the least we can do is to take part in Democracy by voting a Native representation into the legislatures.

We cannot, we dare not wait for recognition and acceptance to be handed to us on a silver platter in the same way that social aid is doled out to us; but we must take a stand, we must argue for it, we must work for it, we must present facts and figures, we must present our case to the Public via the legislatures - Federal and Provincial; we must, as Native Canadians, take our rightful place in the sun for that birthright was bought back and paid for by the blood of Canadian Man.

Let us Natives, then, become politically conscious and politically ambitious and who is to say that in the not too distant future the Federal Government will be pleased and honored to introduce the "New Chief of Canada," the first genuine Canadian Native son to lead his Party to Victory - Ladies and Gentlemen - the first Canadian Indian Prime Minister of Canada.

To face the challenge of the future unafraid and with confidence, we must search for and use Education, the kind that will ensure equal educational opportunity to the very hilt, the kind that will not set us apart as Native curios to be studied, examined and analysed under a microscope but the kind of education which like the call of the tom-tom, the beat of the drum, will inspire us to rise, demonstrate our mettle to Whiteman, to prove to him that we, the Native people, are fully capable of standing on our own two feet and of paddling

our own canoe. This will not be achieved overnight nor by quietly sitting back, but it will be attained only through hard work - mentally and physically.

In search of this goal, in search of dedicated dynamic leadership that will not falter in piloting our Native craft over the rapids, through the darkness and through the storms to bring us safely home at last, this manuscript is lovingly and sincerely dedicated to the Indian, the Metis and the Eskimo.